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THE THEOSOPHICAL SOCIETY

The principal aim and object of this Society is to form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour. The subsidiary objects are: The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and the investigation of the unexplained laws of nature and the psychical powers latent in man.

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NOTES AND COMMENTS

JULY, 1922

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The Theosophical Movement in History

In the Notes and Comments printed in January, 1922, an attempt was made to describe, at least in part, the cyclic point of the Theosophical Movement in the thirteenth century of our era, with special reference to the union of Eastern and Western thought, as illustrated by the writings of Roger Bacon. It was seen that, after centuries of development, three streams of religious philosophy had come together: the Christian, including the Old Testament; the Greek, with both Plato and Aristotle represented; and the Oriental, through the translation in Spain of the writings of Eastern sages like Avicenna. But the work of spiritual union, which seemed at that time almost complete, was in part abortive; it was followed by a recession and a narrowing of thought, which practically resulted, on the one hand, in the wider separation of East and West, and, on the other, in the gradual opening of a chasm between religious studies and natural science, the most dramatic illustration of this dissonance being the trial and imprisonment of Galileo.

The purpose of the present Notes and Comments is to seek to trace, so far as the limitations of the writer allow, the general course of the Theosophical Movement in the centuries before that cyclic point, beginning with our earliest knowledge of religious and philosophical life in Greece. It was suggested several years ago, in these Notes and Comments, that Hellenic life and thought had been developed under the guidance of Masters of Wisdom, with the purpose that the incarnation and work of the Western Avatar might be carried out in Greece; and that, when Greek religious life fell short of its goal, and entered on a period of surprisingly rapid degeneration about the time of Plato, a decision was reached to change the place of the coming Avatar to Palestine, where a second possible field of work had been prepared through the spiritual life and inspiration of the Schools of the Prophets.

If we are inclined to accept this view of the religious life of Hellas, we shall find it exceedingly interesting to try to trace the different streams of spiritual thought and inspiration which were brought together in Greece, to form the foundation for its religious life, and thus to prepare the way for the expected Avatar.

Following suggestions in Plato, we may indicate at least three such streams of inspiration: first, Egypt; second, the Mysteries, and particularly, perhaps, the Mysteries of Orpheus; and, third, the teaching of Pythagoras. In the *Timæus* and its sequel, *Critias*, Plato, with Critias as narrator, records the visit of Solon to the priests of the goddess of wisdom, Neith, at Sais. Solon (B. C. 638–558), who was the wisest of the Seven Sages, told the story of his visit to Dropidas, who told it to Critias the elder, who in turn repeated it to his grandson, Critias, the speaker in Plato's dialogue.

Critias puts it on record that the citizens of Sais were great lovers of the Athenians, saying that they were in some way related to them. Thither came Solon, and he asked the priests about antiquity.

"Thereupon one of the priests, who was of a very great age, said: O Solon, Solon, you Hellenes are but children, and there is never an old man who is an Hellene. I mean to say, that in mind you are all young; there is no old opinion handed down among you by ancient tradition; nor any science which is hoary with age." He goes on to say that Athens had been founded a thousand years before Sais, which, according to the sacred registers, had its beginning eight thousand years before Solon's visit.

This tradition would, therefore, date the foundation of Athens about 9600 B. C., and Solon, following the same authority, puts the final sinking of Atlantis about the same time. An Eastern Master, quoted by the author of *Esoteric Buddhism*, appears to date the last disappearance of Atlantis in the year 9564 B. C., which is a close enough agreement. We are, of course, well aware that these estimates are as little accepted by our historians as they were by the Athenians of Solon's time, perhaps for the same reason; but we remember that a comparatively short time ago the Western world knew almost nothing of the ancient records of Egypt, and, further, that Archbishop Ussher's chronology, while it has lost its validity, has nevertheless deeply influenced the historic imagination of the West, leaving a profound reluctance to accept the ample millenniums of ancient tradition, whether in Egypt or in India.

If we agree to take the Egyptian view that Athens was founded nearly ten millenniums before our era as the starting point of this inquiry, we shall have sufficient room for another tradition, if we wish so to describe it, which is recorded in *The Theosophical Glossary:* namely, that Orpheus, founder of the Orphic Mysteries, was no other than Arjuna, the disciple of Krishna whose death in the year 3102 B. C., inaugurated the Kali Yuga, the Age of Darkness, which completed its fifth millennium just before the beginning of the present century.

If we do accept this tradition regarding Orpheus, we may be justified in inferring that the substance of the Orphic Mysteries was the same as the teach-

ing of Krishna to Arjuna: the two doctrines of Liberation through union with the Logos, and of reincarnation; liberation to be gained through aspiration, purification, and spiritual discipline.

We come now to the third of the three streams which nourished the spiritual life of Hellas, the teaching of Pythagoras (about 586–500 B. C.). As we cited authorities decidedly unorthodox, namely, the temple records of Egypt and the East, regarding the antiquity of Athens and the origin of the Orphic Mysteries, we may now quote, in compensation, for Pythagoras, that eminently conservative work, the *Encyclopedia Britannica*, and the very able article therein by Dr. Andrew Seth Pringle-Pattison:

"The Pythagorean brotherhood had its rise in the wave of religious revival which swept over Hellas in the sixth century before Christ, and it had much in common with the Orphic communities which sought by rites and abstinences to purify the believer's soul and enable it to escape from the 'wheel of birth.' Its aims were undoubtedly those of a religious Order. . . . The doctrine of the school which is most clearly traceable to Pythagoras himself is the ethico-mystical doctrine of transmigration."

That is, the doctrine of reincarnation and Karma, and the mode of life to be followed by those who seek to escape from the bondage of Karma, and to enter on the path of Liberation; or, to put it in another way, the fundamental teaching of the Theosophical Movement.

We need not at present dwell on the contributions of Pythagoras to mathematics and astronomy, his teaching of the heliocentric system, or his addition of the new word, "philosophy," to the Greek language. We shall lay stress rather on his probable debt to Egypt and India, both of which tradition says he visited. In his youth, at Samos, he may well have learned the teachings of the Orphic Mysteries; in Egypt and India he may have passed through further initiations, giving him that living memory of past births which has always been the real foundation of the teaching of reincarnation. As Krishna says:

"Many are my past births and thine also, Arjuna; I know them all, but thou knowest them not."

We come now to Plato (427–347 B. C.). We may well believe that he knew even more of the sacred lore of Egypt than is recorded in the *Timæus* and *Critias*. His frequent indebtedness to the traditions of the Mysteries is generally accepted. In the *Phædo*, speaking of life as a meditation of death, he connects this view with the teaching of Philolaus, who resided at Thebes toward the end of the fifth century, that is, during Plato's youth, and who was the author of the first written exposition of Pythagoreanism.

We are at present concerned only with two elements of Plato's teaching: the divine Idea, or spiritual model of the visible world; and the teaching of reincarnation, in the tenth book of the *Republic*. The first, we may illustrate from the *Timæus:*

"The pattern of the universe contains in itself all intelligible beings, just as this world contains us and all other visible creatures." This was developed

by Philo of Alexandria (about 30 B. C.—45 A. D.), in connection with the word Logos; and we may conveniently speak of it as the Logos doctrine.

To sum up: Both the Orphic and Pythagorean schools, whose debt to the Schools of the Mysteries in the Orient has already been suggested, were in fact religious Orders, with a strict discipline to prepare the disciple for spiritual knowledge. What appears to have been the substance of the teaching of both is taught openly by Plato, without any precedent discipline for hearer or reader. Whether this publication and vulgarization (in the literal sense) of the substance of the Mysteries was a cause or an effect of the spiritual degeneration of Greece, is not important for our present inquiry. That degeneration is a patent fact; and, according to the tradition already cited, it rendered impracticable the earlier plan for the Avatar, the divine incarnation, in Greece; as a result, the Incarnation took place in Judea, under a very heavy burden of disadvantage.

We may think of "the religious revival which swept over Hellas in the sixth century before Christ" under two aspects. On the one hand, it was contemporary with the Buddha's work in India, and also with the teaching of Lao-Tse in China; or about two thousand five hundred years after the beginning of the Kali Yuga, already alluded to. It may well be that this "religious revival" throughout the Aryan world, leaving the Far East out of consideration for the present, marks a main cyclic point in the spiritual life of the Aryan races, an occasion calling for the visible appearance of great Masters of Wisdom. On the other hand, we may, perhaps, regard this religious revival as a significant part of the preparation for the Western Avatar, an effort which was continued up to Plato's time in Greece.

Palestine offered religious earnestness and aspiration, together with the spirit of sacrifice which appears to have deserted Greece. Therefore some at least of the elements needed for the field of the Avatar's work were present in Palestine. But others were wholly missing, and notably the spirit of wisdom and understanding; the spirit which, after all deductions are made, was the greatness and glory of Hellas. Therefore we are able to understand, what tradition affirms, that after the Christian Master's visible work was completed, efforts were made, under his continued guidance, to infuse into his followers that spirit of wisdom and understanding, the inspiration that should have been supplied by Greece. It appears possible to trace these efforts through the next twelve or thirteen centuries; or, let us say, up to the time of Roger Bacon, which has already been discussed.

It will be remembered that the contemporaries of Albertus Magnus, Roger Bacon and Thomas Aquinas refer to Aristotle practically as a divine authority. Dante was but echoing the common view of his age when he spoke of Aristotle as "the Master of those that know." And it is a commonplace that Thomas Aquinas formed his system, widely accepted as the orthodox theology of following centuries, by blending Christianity with the philosophy of Aristotle. It may be worth while to suggest that a general misconception, due to the thought of more modern times, is often attached to this idea: the thought,

namely, that the writers of the thirteenth century accepted Aristotle as against Plato; that they chose him as representing what we should call to-day the scientific attitude, in opposition to the mystical teaching of Plato.

But the truth would seem to be, first, that there is not this fundamental opposition between Plato and the man who, for twenty years, was his enthusiastic disciple; and, second, that much of what was supposed in the thirteenth century to be Aristotle, was, in reality, either Plato or Platonist.

In the nature of things, we cannot discuss this question as fully as it deserves here. We must content ourselves with pointing out, as regards the first point, the absence of any real opposition, and that it is precisely those parts of Aristotle's work which are most like Plato, and which he in all probability derived from Plato during the twenty years when he was Plato's pupil, that were most highly valued and accepted by the divines of the thirteenth century. We may, perhaps, best bring this out by quoting again from the *Britannica*, this time from the very scholarly and thoughtful article of Thomas Case:

"Aristotle, like Plato, believed in real universals, real essences, real causes; he believed in the unity of the universal, and in the immateriality of essences; he believed in the good, and that there is a good of the universe; he believed that God is a living being, eternal and best; he believed in the divine intelligence and in the immortality of our intelligent souls."

"All this, the pupil accepted from the Master's dialogues," says Mr. Case; and it is precisely this element in Aristotle (apart from his Logic) which the men of the thirteenth century stressed; this was the knowledge which, for Dante, made Aristotle the Master of those who know. But we may go even further; we may point out that just these ideas, this fundamentally spiritual view of the universe, with the ethical principles which follow, are of the essence of the Mystery teaching, of the essence of the Theosophical Movement. When, therefore, in the thirteenth century, this part, the most Plato-like part, of Aristotle, was blended with the Christian tradition, that much at least of the Mystery teaching, that much at least of the spirit of wisdom and understanding, was once more infused into the stream of Christian thought; to that extent, the harm done by the failure of Hellas to provide the field for the Avatar was repaired. As is well known, this revival of the Greek spirit of wisdom came to the West not directly from Greece, but indirectly, through the Arabs and the Moors in Spain.

And here we may, perhaps, digress, to consider another factor in the Theosophical Movement, as it appears to us; a factor which may not wholly commend itself to the pacifist ideas of our day and generation. This is the part, as it seems to us the vital part, played by war in the Theosophical Movement.

Aristotle was the disciple of Plato; he was for eight years the tutor of Alexander the Great. And Alexander played a vitally important part in the religious development of the Western world, precisely through his wars and conquests. We have already spoken of Philo of Alexandria and the Logos doctrine. The name of the city may remind us of Alexander's conquest of Egypt; as a result, the Greek language became firmly established there, so that

Philo, born at Alexandria, was able to saturate himself with the writings and ideas of Plato and, when he came to record his Logos doctrine, wrote naturally in Greek. But Alexander also reached India, with the result that political relations were established between Greece and India, and for several generations made an open road by which Indian religious ideas found their way to the Western world, recording themselves in a number of Greek books and, in some degree, bringing the Eastern wisdom to the regions in which the work of the Western Avatar was being prepared. Finally, Alexander's conquest of Asia Minor and Palestine was one of the causes, probably the dominant cause, why the New Testament took form in Greek and not in Aramaic or Syriac, and thus became immediately available for the Greek-reading Western world.

This military side of the Theosophical Movement, if we are right in so naming it, leads us naturally to a consideration of Islam and the Arab conquests which, as we have seen, were the means of bringing not only the Oriental spirit, but also the Greek wisdom, as a contribution to the thought of the thirteenth century.

A flood of new light on this whole episode of history is contributed by a book just published, *Arabic Thought and its Place in History*, by Dr. De Lacy O'Leary, Lecturer in Aramaic and Syriac, at Bristol University. He traces with great care and detail the eastward spread of Hellenic philosophy, translated first into Syriac and then, after the Arab conquest of Syria, Mesopotamia, Egypt and Persia, in the years 638–641 A. D., retranslated into Arabic.

But Dr. O'Leary also makes quite clear a point already touched on: that it was the Platonist and not the Aristotelian part of Aristotle, that formed the basis of philosophical thinking in the Arabic field. He describes a blending, begun by Alexander of Aphrodisias at Athens (198–211 A. D.), of Plato and Aristotle; Plato contributing the teaching of the universal soul, while Aristotle contributed the teaching of the individual soul; the human soul infused and inspired by the divine soul. Further, Dr. O'Leary brings out the point, new to the present writer, that the so-called "Theology of Aristotle" which formed the main statement of neo-Platonic doctrine known to the Moslem world, is not in fact a work of Aristotle at all, but is an abridgment of the last three books of the *Enneads* of Plotinus, a book eminently mystical, and which many students of Theosophy think of as being a landmark in the Theosophical Movement. The "Aristotle," therefore, which inspired the world of Arab thought was thus largely Platonist and neo-Platonist: material of the Mystery Teaching, as we should be inclined to call it, without suggesting that Aristotle himself had any living knowledge of the Mysteries.

We are inclined, then, to put forward the hypothesis that, just as the conquests of Alexander played a vital rôle in preparing the field for the coming of the Western Avatar, whether Alexander himself had any such purpose or not; so in a similar way, the Arab conquests beginning in the year 638 A. D., including the invasions of India, and the establishment of Moslem power in Spain in the year 756 A. D., played a vital part in the great epoch of religious and spiritual thought, developed in the East and transferred to the West, which fills the

centuries between the rise of neo-Platonism and the period of Albertus Magnus, Roger Bacon, and Thomas Aquinas in the thirteenth century of our era. To put it in another way, whether or not these events were planned to affect the Theosophical Movement through these centuries, that they did affect it profoundly, appears to be beyond question.

The outcome was very like what we have already described as the result of Alexander's expeditions: first, the establishment of a common literary language from the Nile to the Euphrates, and, later, from India to the Pyrenees. We shall find yet another analogy in Julius Cæsar's conquest of Gaul and, to a less degree, of Britain, which brought France within the sphere of the Latin tongue and Roman law; something which has had a profound influence on the spiritual history of the West, a spiritual influence full of vitality to-day, and destined, as we may think, to bring forth even greater fruit in the times to come.

The result of the Arab conquests was far more this establishment of a common tongue through the vast region bridging the East and the West, than an extension of the Arab race; and among the sages of the "Arabic" schools of philosophy and mysticism, there seems to be only one, al-Kindi, who died in 873 A. D., who was of pure Arabic race. Al-Farabi (born in 950 A. D.) and Avicenna (born 980 A. D.) are said to have been Persians, that is, Aryans, though both used the vigorous, strongly coloured, and nervous Semitic tongue of the Arabs, and so gained currency as far West as Spain, passing thus into the Christian thought of the thirteenth century.

Throughout this wide field of the Arabic tongue were spread those fundamental spiritual ideas which went under the name of Aristotle, but which were in reality the Platonist part of Aristotle with much pure neo-Platonism added; or, to go deeper, they expressed that body of spiritual teaching, drawn from "the lodge of the Great Brotherhood, which was once the secret splendour of Egypt," reinforced by the wisdom and discipline of the Mysteries of Orpheus and the great Initiate Pythagoras, and reflected in the Dialogues of Plato.

In yet another point, Dr. O'Leary makes a very valuable contribution to our study of this great theme: by tracing the recurrence of what he calls "transmigration" in the Arabic-writing field of spiritual and Theosophical wisdom and discipline; for example, in the teaching of an-Nazzam (who died in 845 A. D.) and al-Husayn ibn Mansur (who died in 921 A. D.). As regards the latter, Dr. O'Leary writes (page 192): "He was of Zoroastrian descent and seems to have held doctrines such as transmigration, reincarnation and so on"; and it is several times suggested that this reassertion of the teaching of reincarnation was due directly to the influence of India. In fact, we find what students of Theosophy are inclined to call the essential elements of the whole Theosophical teaching: the doctrines of the Eternal (Parabrahm), of the Logos or Oversoul, source of the spiritual soul (Buddhi), which inspires the nobler part of the two-sided mind (dual Manas), of Liberation and reincarnation, together with that discipline which is always associated with these teachings in every genuine manifestation of the Theosophical Movement.

If space allowed, it would be profitable to consider here what was going on

in Western Christendom, while the spiritual development which we have outlined was being unfolded in the Arabic-writing world from India to Spain. We can, however, find room for only one suggestion. Ferrero, describing the causes which led to the greatness of Rome, rightly lays the greatest stress on moral ideals and rigid discipline: the citizen of that earlier Rome was inspired by the spirit of loyalty, a certain austere simplicity and the principle of service; his wife and children were trained in strict obedience. These fine flowers of the Roman spirit passed into the Latin Church, which has always been pre-eminently the Church of discipline and obedience.

The confluent streams from the Orient and from Hellas, whose course we have indicated, might have added to this fine heritage of the West the spirit of wisdom and understanding, without which discipleship is of necessity one-sided; we may be inclined to say that they were moulded and guided precisely to bring this contribution, the whole body of the Theosophical teaching. But this purpose was only in part fulfilled. Thomas Aquinas did infuse much of the older light of spiritual philosophy into Latin theology; but very much did not thus find access. As we have said, the movement which was developed through so many centuries was largely abortive. And many of the spiritual barriers and difficulties of the centuries which followed the marvellously potential thirteenth century, appear due precisely to these omissions.

This brings us to our practical point. We have referred to the fact that the Kali Yuga, the Age of Darkness, reached its five thousandth year just before the end of last century. It would appear that the present epoch of the age-old Theosophical Movement, coinciding with this cardinal cyclic point, must have a profound significance both for the present and the future. As we well know, not only all the elements of the Theosophical teachings already described, but, in fact, very much more, have again been brought to light for the illumining of the world; have, in fact, been entrusted to students of Theosophy, members of The Theosophical Society. To underline the opportunity, and, therefore, the responsibility this implies, can hardly be needed; yet we shall do well to keep it in mind. We shall do well to remind ourselves, those of us who recognize both opportunity and responsibility, that to make success in this high stewardship possible, two things are essential and by no means to be dispensed with: the spirit of wisdom and understanding, and the spirit of discipline; the love of the Light and of the Life, which are the gift and the inspiration of the Masters of Wisdom who give the soul to the Theosophical Movement.

This is the teaching of experience: — you must live in obedience to your beliefs, for otherwise, soon or late, you will finish by believing as you have lived. — PAUL BOURGET.

CONVENTION 1922

FRIENDS — there is something my heart for a long time past has been saying to yours, and to-day I am moved to voice it.

You have all been told that for the first time in the world's history, our Movement has been carried over the cycle. You all know, therefore, that every year which has passed since — let us say — 1901, has been different from any year that has ever been before; that in each of those years we have advanced steadily, steadily into the enemy's country; that in a certain sense they were years we had no business to have.

You have not supposed, of course, in considering this matter — and I am sure you must often have considered it — that the Dark Powers have taken this quietly, have submitted tamely. On the contrary, they have fought with all their strength to resist it; they have devised in every way to circumvent it; and as on this plane their power is greater — as we are obliged, as it were, to fight with one hand behind our backs — the struggle has not been easy. But so far, by the grace of Heaven, they have not succeeded; we have continued to advance.

O yes, we have had helpers from the other side; if we had not we could not have done it, — humbly, gratefully, we acknowledge that. But they also are handicapped here by the evil and darkness in our own hearts — traitors in the camp — and what they have done they have done at frightful cost.

Thwarted on the inner plane, the force and fury of the Black Lodge boiled over on the outer plane, and we had the Great War — a faint reflection of what was taking place on the inner plane — and the Great War was not won, remember. Germany was not beaten, though she could have been, save that the Allies lacked that grace of Final Perseverance, — for all their courage, that crowning, final courage — what Napoleon called "four o'clock in the morning courage." They had not the faith or the vision for that; they harboured too many delusions, and so they failed when victory was almost in their grasp.

Let us learn the lesson, and pray for that grace of Final Perseverance as we pray for nothing else. The spiritual warrior must fight when he is blind and stricken and dead, when his feet are washed in the last drop of his heart's blood, when his life is utterly dissolved. For if he cannot fight in this condition he can never win. Victory comes, and comes *only*, as the crown of complete self-giving — of devotion to a cause so passionately loved as to make that giving cheap. Pray I say therefore, for the grace of Final Perseverance.

Much has been said recently of the need for chêlas, for the Movement to develop chêlas, — we know that at this time chêlas cannot come over to us. Presently many of us who worked here before the cycle turned, will have passed away. There are those who have been on the front line, without one moment's rest day or night, all these years. They cannot last forever — and the fight must go on. *We must continue to advance;* we cannot stop. The Dark Powers would have been content to crush us, years back. Not now! In turn they would rush forward like a mighty flood, using our acquired momentum. If you need some picture of what it would be like, look at Russia, — and the agony would be that Those who trusted us, *because* They trusted us, would have failed. None of us could endure that!

Now do you see what I mean — what my heart has been saying to your hearts all this while? Stop whining and snivelling in the stuffy corners of your life, and come out boldly, gladly, into the hardships of this glorious warfare. Stop thinking about yourselves, your pains, your trials, your feelings, least of all your conveniences. Think of Them and of Their sacrifices — which alone are the reasons that you are alive to-day, and not merely whirling dust specks in space — and in Their names and for Their sakes, each one his own, fight to redeem a dying world: and give, give, give everything!

Then do you know what will happen? For the first time, *for the first time*, you will know what peace is, the peace that passeth understanding, the peace which the Master can only give to His dearly beloved disciple who is as Himself, the peace They know in the midst of Their toil and never-ending conflict.

In reality, facing our own hearts, what does it matter what becomes of us, so long as Their cause triumphs? We can see so clearly that that is the only thing worth while. Reward! aye indeed, reward enough — if some day, all laid down, we shall catch the echo of that far distant cry: —

> "Sounds as if some fair city were one voice
> Around a King returning from his wars."

That is the spirit of chêlaship; that is what makes a man a chêla.

* * * * *

In God's name come over and help us. The need is so great!

K.

THEOSOPHY[1]

LET us withdraw ourselves for an hour from the turmoil of the world, with its immeasurable intellectual confusion and its almost unfathomable moral confusion, — that we may try to view life steadily, in the serene light of eternity.

To give us a touchstone and a goal, let us take a sentence or two from the most ancient Theosophy of the great Upanishads, which come to us from the royal race of the Rajputs:

"When all desires that were hidden in the heart are let go, the mortal becomes immortal and enters the Eternal.

"Then, as the slough of a snake lies upon an ant hill, rejected, dead, the Spiritual Man, putting off mortality, rises up immortal, eternal, radiant."

There are many ideals of success in life. Each time and nation has its own. Many of them represent genuine effort and real accomplishment. Perhaps the most widely accepted ideal in America is the office boy who makes his way steadily upward until he becomes the head of a great business. This is a real achievement, in no sense insignificant or unworthy. But we are to consider an attainment of another kind: the stature of the Spiritual Man, immortal, eternal, radiant.

We can, perhaps, use as a stepping stone to this consideration a phrase from *A Text-Book of European Archæology*, by Professor R. A. S. Macalister, issued a few months ago by the Cambridge University Press, and therefore containing the latest word on the age-old history of man. The author of this able book has reached a striking generalization of mankind's long history. Under the subheading, "The Test of Humanity" (pages 95–97), he says that "Man is the first living being which revolts against a merely animal existence. . . . This endeavour to 'de-animalize' the animal is the self-expression of the 'soul' of Man."

The effort of the animal to de-animalize itself; a noteworthy statement of human endeavour and attainment. But we shall find, if we look into it more closely, that man has de-animalized himself in two sharply contrasted directions: in one direction, toward the divine; in the opposite direction, toward the demoniac.

We may borrow a sentence from another book, by W. T. Hornaday, announced but, it would seem, not yet published; the declaration that "there are no crime waves among animals," as a suggestion regarding the demoniac direction in which man has worked so incessantly to de-animalize himself. We need not try to labour the matter. A few indications will suffice. To begin with, take the simple question of eating. With hardly any exceptions, the other animals eat to live. With few exceptions, men live to eat. They have turned eating into an elaborate and largely unwholesome self-indulgence, running the whole gamut of greediness and gormandizing, with only the remotest

[1] A lecture by Charles Johnston, on April 30, 1922, on the occasion of the Convention of The Theosophical Society.

concern for the restoration of the used tissue of the body. If it be said that the "less fortunate" among mankind do not go far in this self-indulgence, it may be answered that, when they attain to "fortune" this is one of the ways in which they almost invariably try to capitalize it. The appetite is there, ready for self-expression, as soon as the opportunity offers. Or take the habit-forming drugs and intoxicants. Men and women take them really in order to enjoy certain states of consciousness, like the fool's paradise of the opium smoker. They like these states of consciousness, first, because they seem to them enjoyable, and, second, because in these states of consciousness they escape from the spiritual burden, the feeling of moral responsibility. So men and women enslave themselves to habit-forming drugs, forfeiting their liberty to gain the paradise of fools. We need do no more than suggest the degeneration of sex, something wholly foreign to normal animal life.

Shameful as these many forms of self-indulgence are, they are, nevertheless, much less culpable than the developments of malice. The Great War has enabled us better to realize the existence of malignant evil, a force altogether demonlike; we gained, at least for a time, a living sense of the frightful power and scope of this abominable sin.

Here, then, in both sensuality and malignant evil, men and women have through long ages de-animalized themselves, developing, not upward, toward the divine, but downward, to the demoniac.

It is equally easy to illustrate the upward tendency. Take, for example, all true art, whether it be painting or sculpture or architecture or music. What is the purpose of real art? To teach us what we ought to see; to enable us to enter into the consciousness of the Spiritual Man, immortal, eternal, radiant.

But how are we to enter into the life of the Spiritual Man? How are we to discover the laws of spiritual life? Are we to take our answer from the Old Testament: "Canst thou by searching find out God?" or from the New: "Seek, and ye shall find"? Surely, the latter. All laws of life are to be found by seeking; are, in fact, so found. And it is a high quality in man, that he is willing to seek with the utmost earnestness and honesty, impelled by pure and disinterested love of truth, without counting the personal cost.

Take an example. On September 21, there will be a total eclipse of the sun, visible in the Southern Hemisphere, in South Africa or Australia. It is probable that even now, in England, for instance, expeditions are being prepared; that arrangements will be made to transport large telescopes to the narrow path of the moon's shadow; that astronomers will absolutely forget and lose sight of personal comfort and inconvenience, and will not measure the efforts which they must make, in order to gain a purely ideal end. For the main purpose of these observations will be, as was the purpose of the eclipse expeditions to Brazil and West Africa in 1919, to learn whether the light from the stars is deflected or bent out of a straight line as it passes the body of the sun. A purely ideal and absolutely disinterested purpose, with "no nonsense of practicality" about it, as was once ironically said. South Africa and Australia are among the more inhabited countries, where a fair degree of comfort for the

expeditions will be obtainable. But this would not really make the slightest difference. Astronomers would go just as eagerly to the Arctic regions, to Novaya Zemlya, or to Easter Island in the South Pacific, in order to find out, to learn.

What is wanted is exactly this determination, this purely disinterested effort and toil, in the search for spiritual law. When men and women begin to seek for spiritual law, for the laws of the Spiritual Man, immortal, eternal, radiant, with the same energy, the same self-forgetfulness, the same conviction, they will infallibly discover these laws and enter into the heritage of the Spiritual Man.

Let us consider two of these laws. The first is the divine and universal law of obedience. To illustrate it, we may take once more the simile of gravity, worn by much use though it be. Man, in his movements about the world, in all his constructive work, can accomplish almost anything — on the sole condition that he shall discover, and obey, the law of gravity. While he obeys, not occasionally, but continuously, he can go wherever he wishes over the face of the world, or in the air, or under the water. While he obeys the law of gravity, he can build for himself palaces and towers. The lines of the walls of this building, erected in obedience to the law of gravity, lead straight to the centre of the earth. So likewise the lines of the spiritual building, the house not made with hands, the dwelling of the Spiritual Man, go direct to the centre of the Heavens. As the palace or the tower may be solidly erected, to stand for ages, because gravity draws each stone downward, so may be erected the spiritual building, the life of the Spiritual Man, to abide for the eternities, because divine gravitation draws him upward.

We must, therefore, if we are to grow to the stature of the Spiritual Man, immortal, eternal, radiant, earnestly seek after spiritual law; and, finding that law, as we shall infallibly find it if we seek, we must obey it perfectly, continuously, as we obey the laws of breathing. Concerning obedience to spiritual law, we may say this: there are, in this, our human life, many kinds of joy which have their beauty and their purity. Nevertheless, it seems certain that we touch true joy for the first time, through whole-hearted, disinterested obedience to divine and spiritual law, when we render up our wills to that most holy will.

This is the law of obedience. There is also the law of divine light. Let us ask ourselves how the true men of science make discoveries. They begin by gathering facts. Then they marshal these facts, arranging them in order according to their likenesses and differences. But no arranging and marshalling of the facts will reveal the law. There must be added, as every true man of science knows, a certain miraculous divination, a piercing ray of the inward light to illuminate the garnered facts and reveal the law hidden within them.

In our search for spiritual law, we must invoke the same inward light. Gathering the facts of our life and setting them in order before us, using all the powers of our intelligence to verify and arrange them, we must then make the intense effort to arouse within us that divine light through which alone real knowledge can be gained; and we must maintain this effort with unflinching courage and

determination until we succeed; until the facts of life are illumined and we begin to discern before us "the small, old path, stretching far away, the path the seers trod."

Something was said here, a year ago, concerning activity and rest. We cherish the deep-seated, profoundly false idea that our destiny is to accomplish something in order that we may rest, in order that our effort, our activity, may cease. We long for a heaven which shall be an eternal sinking down into an infinite featherbed. But we may as well face at the outset the fact that we live in a universe quite other than that paradise of sloth, a universe where all motion is perpetual, where action and effort are everlasting.

In just the same way, we may as well face the fact that our learning the lesson of life will be everlasting. We must again and again set in order the facts that we have gathered and verified, and then intently seek to illuminate them through the divine light that dwells within our souls. Then a part of the difficult path before us will be lit up, and we must press onward in reverent obedience. We must press on, obeying the spiritual law we have divined, gathering new facts concerning our divine life, setting them in order anew, and once more making the effort to bring the heavenly light upon them so that the next division of the path may be lit up.

This continual toil, this perpetual and difficult invocation of the light, may seem to us an intolerable burden. For the mortals we think we are, it is intolerable. But it is the proper task of the Spiritual Man we are to be — the Spiritual Man, immortal, eternal, radiant — and the very essence of his divine inheritance.

Here a word of caution. We are destined for divinity; but not in order that we may behold ourselves as divine, with self-worshipping and admiration. Along that way of self-worship, we may indeed gain a kind of divinity: the divinity expressed in the words of an old popular song, caught up and echoed by Rudyard Kipling; the divinity of the "little tin god on wheels." Since we of the human family are so apt and prone to this self-worship, it may, perhaps, be well to engrave on our memories, as a fruitful warning, this verse concerning the "little tin god on wheels." It might even be well to write it out in order to keep its wisdom continually within our sight; setting it, let us say, in the frame of our mirrors. By so doing, we may escape from many delusions.

Turning back to the most ancient Theosophy of the Upanishads, recorded so many millenniums ago, it may justly be asked how the holders of that ancient wisdom came to speak so confidently of spiritual law, so clearly to announce the Spiritual Man, the immortal. The answer is: by experience. They spoke with confidence because they knew. They had sought and found, and they had followed "the small, old path that stretches far away." Untying the knot of the heart, they had let go the desires that dwell there, the corrupt desires and evil will. Sloughing off the vesture of desires, they had laid aside mortality. They entered and lived the life of the Spiritual Man, immortal, eternal, radiant.

Many students of Theosophy hold that this life of the Spiritual Man, the radiant immortal, penetrates all human history. The great personages of the

Upanishads, the Buddha, the Christ: these are the Spiritual Man made manifest. What did they teach, what did they reveal, but the life of the Spiritual Man?

Many students of Theosophy further hold that the divine succession has never failed, has never been broken nor interrupted; that there are to-day, as there have been in all ages, those who have attained; those who, sloughing off mortality, have risen up immortal, eternal, radiant. Many students of Theosophy believe that these Divine Men, these Masters of wisdom, have played a dominating rôle throughout all history; that they play a dominating rôle to-day.

What, then, is the task of these Spiritual Men? What have they striven and toiled for, through all the ages of man? We think that this has been their task, that they toil at this to-day: to awaken us also, to raise us up from death into life, to instil into our souls and minds some spark of that divine light.

We have free will. The way in which we have through ages de-animalized ourselves in the first direction spoken of, the direction of the demoniac, is proof enough of that; proof, therefore, that we can, if we will, turn instead toward the divine. But, in the meanwhile, we are free to disobey, and we do disobey; we are free to follow after malice and evil will, and we do this; we are free to seek every kind of self-indulgence, whether of body or of mind, and we incessantly seek both; we are free to plunge ourselves in lethargy and sloth, and we use that liberty to the full, to an almost incredible degree: physical sloth, mental sloth, moral sloth, most of all spiritual sloth.

Yet there is within us the divine spark, the sparkle of everlastingness. The task, therefore, of the living Spiritual Men, the divine Masters of wisdom, as students of Theosophy conceive it, is this: to arouse and strengthen that divine spark in every one of us; to turn us from the malice and evil and disobedience of our wills; to wean us from our immeasurable self-indulgence; to shame us out of our silly and discreditable dreams; to cure us of our longing for the paradise of fools. This, in order that they may help us to our feet, so that, sloughing off the darkness of our desires, we too, each one of us, may arise as the Spiritual Man, immortal, eternal, radiant.

There is, for each one of us, some way of approach; we are, at some point of our natures, accessible to the light; there is some crevice, in the mind and heart and soul of each of us, through which the invitation of the Masters may enter, impelling, enkindling, irresistible. They seek that way of access with divine patience; a task which, one of them has said, brings indeed terrible toil and profound sadness, but also a great and ever-increasing delight; joy, when one of us awakes and begins with awe and wonder to behold the dawn.

This, then, is the invitation, this the goal: that we too shall seek the small, old path, the path the seers trod; so that, sloughing off mortality, we may arise as the Spiritual Man, immortal, eternal, radiant.

AKHNATON THE "HERETIC" PHARAOH OF EGYPT

IV

The New Kingdom (The Empire)

WE have now reached a point in Egyptian history where we become definitely conscious of a great and painful change, slowly taking place. Little by little we watch the old exclusiveness, the ancient, proud aloofness, passing away. Egypt, like a precious jewel, jealously guarded through the ages, has now become an open market place where the rabble of the earth, bustling, inquisitive, bent only on material gain, may gather. Once the holy land of mystery, solitary, commanding; now, with the flood-gates opened, the last barriers broken down, her age-long secrets must be locked away to be preserved inviolate from a gaping world. Her religion, so pure, so lofty, in the early days, is now prostituted by its own votaries, and it is only round the hidden altars that the ancient faith still lingers. Had Thothmes III been followed by kings of equal vision and force, Egypt's material splendour might well have been her glory, not her ruin. This, however, was not to be.

We come now to the immediate ancestors of Akhnaton. Thothmes III was succeeded by his son Amenhotep II, who continued a strong rule in Syria and Nubia, but who had none of his father's genius, and of whom little need be written save the picturesque fact that he was a man of such great physical strength, that, like Ulysses, he found no man who could draw his bow. It is not entirely certain whether his successor, Thothmes IV, was his half brother or his son. In any case, as was the experience of each new Pharaoh, he had to put down an Asiatic uprising almost at once. Apparently believing in diplomacy as well as strength, however, he managed to cement the friendship with Babylonia and also formed a firm alliance with the Mitanni by marrying a Mitannian princess. Thus, what might have been his two chief rivals became, in fact, his allies. Both Amenhotep II and Thothmes IV reigned a very short time, the latter dying at the age of twenty-six.

Egypt, as we have seen, had long since been recognized as the greatest Power in existence, her wealth was fabulous, her authority appeared to be unquestioned, and the Pharaoh who follows, held the whole world in the hollow of his royal hand. This Pharaoh was Amenhotep III, the father of Akhnaton, — "Amenhotep the Magnificent" was the name his own people gave him. And yet, even at his accession, ominous signs of decay were to be seen in the fabric of the Empire by those who looked below the surface, — but of this we shall speak later. He began his reign well, showing, at first, an energy which was necessary for the maintenance of the Empire; and it was not until the fourth year of his reign that there was any trouble in Nubia. Matters there were

soon set right and proved to be but a ripple on the surface. In Asia, Amenhotep maintained the supreme position which his forefathers had won, each Asiatic power vying with the other to stand well in the eyes of the Pharaoh.

The famous Tell el-Amarna letters began in this reign and give us an extraordinary insight into the politics and personal rivalries of that day. These letters are about three hundred in number, written in cuneiform on small clay tablets, and most of them are now to be found in Cairo, London and Berlin. They represent the correspondence between Amenhotep III or his successor Akhnaton, and the various Asiatic kings, — of Babylonia, Nineveh, the Mitanni, and the vassal kings of Syria and Palestine. Though chiefly diplomatic, this correspondence also throws many amusing side lights on the private affairs of these kings, who one and all appear to be chronically "hard up" and who turn to Egypt, whose wealth is proverbial, to help them out of their impecunious condition. The King of the Mitanni, evidently feeling himself especially privileged to ask favours, writes: "Let my brother send gold in very great quantity, without measure, and let him send more gold to me than to my father. For in my brother's land, gold is as common as dust. May the gods grant that in the land of my brother, where already so much gold is, there may be ten times more in times to come! Certainly the gold that I require will not trouble my brother's heart, but let him also not grieve my heart!" — by not sending the gold! He then complains that the last lot of gold sent him had been "very little" and bad gold at that, "chiefly copper." He adds reproachfully: "And who would give to anyone whatsoever a thing which is alloyed like this!" Babylonia, suffering from the same penury, writes: "Why did you send me only two minas of gold? Send me much good gold," and he begs that the Pharaoh will have this precious metal measured in his presence, for he says that the last lot "which they brought me, when I put it in the furnace, was not full weight." Amenhotep, with a certain tolerant good nature, apparently does send gold time after time, but his friendliness has its limits, for when a princess of the Royal House is asked in marriage by Babylonia, Amenhotep, with conscious pride of race, replies: "From of old, a daughter of the King of Egypt has not been given to anyone," meaning, of course, any foreigner. Babylonia, recovering serenely from this royal snub, declares that he will be quite satisfied with *any* Egyptian lady whom he can safely impose on his own people as the King's daughter, and with *bourgeois* pertinacity mixed with a kind of insolent logic, he maintains that nothing should be impossible to the Pharaoh: "Why so? The King art thou and canst do according to thy will. If thou give her (the Egyptian princess), who shall say anything against it? I wrote before 'Send at least a beautiful woman.' Who is there to say she is not the King's daughter? If thou wilt not do this thou hast no regard for our brotherhood and friendship."[1] A large number of these letters also come from correspondents of much lower rank, sheiks, emirs and governors of towns, who address the Pharaoh as their "god," their "sun in the heavens," who "smell the earth" and who protest their loyalty

[1] Winckler, *Tell el-Amarna Letters;* Niebuhr, *Tell el-Amarna Period.*

in the most abject terms. No adulation was too great, no efforts were spared to make the Pharaoh appear as the sole dispenser of benefits; and it is probable that even a less vain man than Amenhotep would have fallen a victim to the blandishments of his "Syrian vassals."

So Amenhotep, flattered and humoured, and feeling himself secure from all danger abroad, turned his attention to the building of temples and palaces at home, to the chase, and to other peace-time occupations, paying no heed to the writing on the wall. When he was still Crown Prince, and very young, he had married a girl who turned into one of the most remarkable women of Egypt. Her name was Tiy. There has been much speculation as to her ancestry, and that she was not, strictly speaking, of Royal Blood is vigorously maintained by some writers. As she became the mother of Akhnaton, however, she has a peculiar interest for us, and we may say in passing that, considering the strict law of matrilineal descent and the emphasis laid upon it, it is not clear how it came to pass that the claim of Akhnaton to the throne was never disputed, unless Tiy was actually of the Royal House. This, like many other obscure points in Egyptian history, may one day be entirely cleared up. Tiy's father, Yuaa, was Syrian by birth, perhaps one of those Syrian princes already spoken of, whom Thothmes III brought back to Thebes to be educated, and though this idea has been stoutly opposed by some writers, the recent discovery of a vase bearing his name has established at least his Syrian origin beyond a doubt, though whether it was royal or not is still uncertain. His high position at the court of both Amenhotep II and Thothmes IV, and his unquestionable authority during the reign of Amenhotep III, would certainly indicate that by birth as well as intellect he had a right to the trust imposed in him. He was a man of commanding presence, with a square determined jaw and a high prominent nose denoting great forcefulness. Maspero says that his "services were really of the priestly order." Among his many titles he was known as a "prophet of Min" (the god of Koptos), "the wise one," "the favourite, excellent above all favourites," also as "the mouth and ears of the King," in short, the Pharaoh's most trusted adviser. His wife, Tuau, was without doubt Egyptian, and it is thought more than likely of Royal Blood, possibly a granddaughter of Thothmes III. One of her titles was "Royal Mother of the Chief Wife of the King," which supports this idea. It was their daughter, Tiy, of whom we now speak. Whether Tiy owes the high position which she held throughout her long life to great strength of character and unequalled charm of person, or whether it was the natural result of high rank, we do not know. Whatever may have been the origin of her influence, she became the "Great Queen" and received almost equal honours with the King. Her name is to be found not only on scarabs, amulets and other such objects, but it was affixed beside that of her husband to state documents, and she is always spoken of as "Royal Wife" and "Royal Daughter." Although these terms were by no means unusual, they may bespeak her as really of the Royal Line. Among the Tell el-Amarna letters are several addressed to Tiy by various Asiatic Kings who beseech her to use her influence

with the Pharaoh on their behalf, and it is more than evident that to the end of her life her power at court was tremendous, her protection and favour sought by the highest both in Egypt and abroad. She was in all respects the great mother of a great son.

Amenhotep, then, with no eye for the gathering clouds on the confines of his vast Empire, and feeling himself to be invulnerable, threw his interests and his limitless wealth into building on a scale far surpassing all former efforts in splendour and size. On the western plain of the river, backed by the rugged Theban hills, he built his own mortuary temple of such proportions as to dwarf all other monuments which had been erected by his ancestors in the vicinity, and although he wrote, "My majesty has done these things for millions of years, and I know that they will abide in the earth" (a not uncommon statement, by the way, made by many of the Kings of Egypt, and undoubtedly referring to a consciousness of work during past incarnations) — of this particular building now hardly a trace remains, save the two mighty colossi which guarded the entrance and which still sit enthroned in lonely grandeur silently watching, as they have done through more than three thousand years, for the daily miracle of the rising of the sun. Behind the temple, and nearer those wonderful elemental cliffs which stand guard over the Theban plain, shutting out the Lybian desert on the west, he built his own palace of brick and costly woods, light and airy, bright with colour, beautifully decorated on pavement and ceiling with the most delicate designs; all the animal and plant life of the fields and marshland under foot; above, the blue sky of the ceiling, where floated white, hovering doves with outstretched wings and little coral feet bright against the snow of their breasts; the walls hung with dextrously woven tapestry of brilliant colour and finest texture, and everywhere glittering vessels of gold and silver made by the most cunning craftsmen of that day. Not far from his palace he excavated a large lake, more than a mile long, for Queen Tiy, surrounded by irregular small hills covered with bushes and flowers. Here the Queen must have spent many long hours, floating in her royal barge, protected from the hot sun by tapestries stretched over her head, the sides open to the cool breezes as they crept up from the river; and here she must have dreamed many of those devout and holy dreams which later sprang into such splendid life and action in her yet unborn son, Akhnaton.

But Amenhotep did not forget his god Amen. Across the river, on the opposite shore, could be seen the temples and obelisks already erected by his forefathers, and here he himself started a series of temples and monuments making of Luxor and Karnak, which formed the religious quarter to the south of Thebes, a fitting dwelling-place for so rich, prosperous and splendour-loving a god as Amen. The beautiful long colonnades at Luxor, of clustered papyrus columns with calyx capitals, or the still more lovely closed lotus buds, must have been the wonder of the Egyptian world. Amenhotep set himself the task of unifying this vast sacred city, and of making Karnak and Luxor one large metropolis for Amen. An immense pylon and two huge, red granite obelisks were built in front of the Temple of Karnak, making it more imposing than it

had ever been before. Also a colossus, equal in size to those on the plain across the river, towered above the smaller monuments. A sacred lake was made to the southeast of the temple, a lake which mirrored in clear-cut, crystalline reflections the forest of columns and the vast masses of the pylons and slender obelisks of the temple. Other smaller sanctuaries were built, and the whole of Karnak was connected with the temples of Luxor, a mile and a half distant, by means of a luxuriant park, where grew tall, waving palm trees, the feathery acacia, the sturdy sycamore, and which was everywhere brilliant with flowers. Along the centre of this park, in a straight, undeviating line, was an imposing avenue, bordered at regular intervals with huge ram-headed sphinxes, carved in sandstone, each one bearing the names and titles of the King. Even to-day, in its ruin, the effect of all this is so stupendous that it beggars description, and what it must have been in the days of the "Magnificent One" can hardly be imagined.

Thebes had now become a monumental city, and more than ever the centre of the world. Its streets were busy with foreigners, brought there by the trade which had never been so prosperous. Rich stuffs, chased vessels and weapons, spices and aromatic woods, metals and precious stones, horses, cattle great and small — all the riches of the east poured in. And side by side with the wealth of trade in the streets and market places, was the dazzling wealth and splendour of the Court. Amenhotep III loved pleasure with all the intensity of a vain egoist. He loved hunting and never missed an opportunity to boast an imposing slaughter of lions, wild cattle and game of all sorts. His love of display led him into giving the most spectacular fêtes, when he would appear before his people, Queen Tiy at his side, in bewildering majesty and state. There is a record of a brilliant water pageant in which the whole court, led by the King and Queen, took part, and so sumptuous was it that a special inscription was made to immortalize it. The seventh month, the month of religious feasts, became one of such pomp and circumstance that it soon got the name of "that of Amenhotep," for he spared no effort to impress on the minds of his people his own glory as well as that of his god Amen. To celebrate each of these gorgeous occasions he caused to be issued a series of scarabs with his own name and that of Queen Tiy engraved on them, just as we to-day would have medals struck to commemorate some public ceremony.

Curiously enough, very little literature of this period survives, though undoubtedly it must have existed. As most of the XVIIIth Dynasty is, however, given up chiefly to action, it is not surprising that we have less writing than in the Middle Kingdom.

Art flourished in the utmost luxuriance. Wall-painting, sculpture in the round, and bas-relief reached a point in the way of finish which alone would make this brilliant period celebrated. But we can see how the times have changed, and it is perhaps as much in the art as in historical events that we get our clearest realization as to the altered standards. We have but to compare the portrait statues of the different periods to see what has happened, for while in the Old Kingdom the lofty, unapproachable Pharaoh, belonging to

a race apart, still awes us with his silent, hidden power; while in the Middle Kingdom we see in the majestic, kingly faces a certain sternness, almost weariness, as though for all their consecrated efforts they felt themselves powerless to stem the tide of humanity's egoism; now, in the Empire, there is a kind of smiling friendliness which, though still kingly, tells more eloquently than anything else of broken barriers.

So, while Amenhotep was living his life of luxury and idleness at Thebes, the storm clouds were gathering in ever more threatening masses in his Syrian provinces. Too many years had been allowed to elapse since Egypt's Pharaoh had been seen there in person. Also it was whispered that his life was drawing to a close. At last the storm broke. Serious invasions by the Kheta in the north threw the tributary princes of Naharin into a panic of fear, and at the same time, Semitic tribes from the southern desert poured in upon them in swarms. Thothmes III would have marched at the head of his army straight into the jaws of the trouble. Not so "Amenhotep the Magnificent," the indolent, pleasure-loving King; besides which it is possible that having, for so many years, felt himself secure, he could not realize that there was any serious danger. He sent troops, but himself stayed comfortably at home. The trouble was temporarily smoothed out, and no doubt he thought it to be safely past. In this, however, he was mistaken, — it was only the beginning of worse troubles which followed later, though Amenhotep did not live long enough to face these troubles for, after a reign of thirty-six years, he died, leaving his Empire in all but a crumbling state.

We have had to enter into rather a lengthy account of the political and social events of the XVIIIth Dynasty in order to give some idea of the world into which Akhnaton was born, and the Empire which he inherited; but before passing on to Akhnaton himself we must note a few of the changes which had taken place in the world of religious thought, — that world against which Akhnaton waged his great religious combat.

HETEP EN NETER.

(To be continued)

He who can see the inward in the outward, to him the inward is more inward than to him who can only see the inward in the inward. — SUSO.

The life of a nation and all the manifestations of its civilization are simply the reflection of its soul, the visible signs of an invisible but very real thing. External events are only the appearance on the surface of the hidden woof which determines them. — GUSTAVE LE BON.

STUDENTS' SCRAP BOOK

Powers of Adepts

THE power of making himself invisible is one that has been attributed to the Adept in all ages, and the various references in the Gospels to the use made of this power by the Master Christ, are by no means unusual. Everyone is familiar with the incident when the multitude in the synagogue who had heard the teaching of the Master, wrathfully led him to the brow of a hill and prepared to cast him headlong — "But he passing through the midst of them went his way" (Luke IV, 30). Equally familiar is the healing at the pool of Bethesda when "he that was healed wist not who it was: for Jesus had conveyed himself away" (John V, 13); and that other occasion on which the multitude prepared to kill him, this time by stoning, but "Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by" (John VIII, 59).

The Buddhist scriptures contain many references to the different Iddhis, or powers — among them this power of making oneself invisible — with instances of their use. In one of the Suttas (*Sacred Books of the East*, vol. XI, pp. 214, 215), Gautama says: "If a Bhikkhu [disciple] should desire, Brethren, to exercise one by one each of the different Iddhis, being one to become multiform, being multiform to become one; to become visible, or to become invisible; to go without being stopped to the further side of a wall, or a fence, or a mountain, as if through air; to penetrate up and down through solid ground, as if through water; . . . If a Bhikkhu should desire, Brethren, to h[illegible]r with clear and heavenly ear, surpassing that of men, sounds both human and celestial, whether far or near, let him then fulfill all righteousness, let him be devoted to that quietude of heart which springs from within, let him not drive back the ecstasy of contemplation, let him look through things, let him be much alone!"

Perhaps one of the most graphic accounts of the employment of this power is given in the life of Apollonius of Tyana, written by Philostratus. Apollonius, with his disciple Damis, had gone to Rome and was on trial for his life before the tyrant Domitian. Previous to the trial, he sent Damis to Dicæarchia, some days' journey from Rome, to stay with his friend Demetrius, promising at the same time to appear there later. To a question from Damis as to the nature of this appearance, whether in the body or otherwise, the teacher rather significantly replied, "As I myself believe, alive, but as you will believe, risen from the dead." Apollonius pleaded his cause without success; then brought the trial to a sudden close with the words ". . . my soul you cannot take. Nay, you cannot take even my body, — 'For thou shalt not slay me, since I tell thee I am not mortal.'" Whereupon he vanished from the court (to the great confusion of the Emperor), "which," observes his biographer, "was the very best thing he could do under the circumstances"! He left the

court before midday, and at dusk appeared in Dicæarchia to Damis and Demetrius, who were mourning his loss. Damis is represented as exclaiming in his grief, "Shall we ever behold, O ye gods, our noble and good companion?" When Apollonius replied: "Ye shall see him, nay, ye have already seen him." "Alive?" said Demetrius, "For if you are dead, we have anyhow never ceased to lament you." The account continues: "Apollonius stretched out his hand and said: 'Take hold of me, and if I evade you, then I am indeed a ghost come to you from the realm of Persephone, such as the gods of the under-world reveal to those who are dejected with much mourning. But if I resist your touch, then you shall persuade Damis also that I am both alive and that I have not abandoned my body.' They were no longer able to disbelieve, but rose up and threw themselves on his neck and kissed him."

In Iamblichus' *Life of Pythagoras* there is the following: "In one and the same day he [Pythagoras] was present at Metapontum in Italy, and Tauromenium in Sicily, and discoursed in common with his disciples in both places, though these cities are separated from each other by many stadia both by land and sea, and cannot be passed through in a great number of days." Elsewhere, there is the statement that it was thought he accomplished this "like one walking on air."

X.

Occultism

Occultism means the study of things hidden. It means bringing the sub-conscious into the field of self-consciousness. There is a sub-consciousness of the lower nature, and there is what might be called a super-consciousness of the higher nature. In both cases, we have to become conscious of the thoughts, feelings and desires which, in the ordinary man, prompt his actions, both good and evil, without his being aware of their nature or origin.

The ordinary man possesses hardly any self-consciousness. He says things without knowing why he says them. And he deceives himself. He will tell a story about his past exploits. His motive, perhaps, is his desire to shine in the estimation of others; or he may talk from sheer nervousness and inability to keep still. He is not conscious of this. He imagines that he tells his story in order to entertain others. He will give away money, persuading himself that he is charitable. Actually his motive, impelling him from the sub-conscious strata of his lower nature, may be the desire to avoid trouble, or the desire to appear well in his own eyes or in the eyes of others. He is not self-conscious, and he has got to become self-conscious before he can become, in the real sense, a man.

Lack of self-consciousness means that an individual is the victim, or in any case the slave, of innumerable motives of which he has no understanding and over which he has no control. Even when, for some particular act, he guesses one of his motives correctly, the probability is that the motive he sees is a minor thread in a mixture of several different threads.

No one can become conscious of his higher self until he has become conscious of his lower self, though the two processes can and should take place concurrently.

A disciple knows what he is saying and why, at all times and in all circumstances. The beginner knows occasionally. The ordinary man talks when he feels like it; rarely knows what he has said even after he has said it, and has about as much understanding of his motives as a moth.

Z.

Karma

Karma means the Will of the Logos in action. Paul of Tarsus speaks of the Logos as the wisdom of God and the power of God (*Θεου-σοφία* and *δυναμίς*). Karma is absolute Justice, because God is absolute Justice. But God is Love. Therefore Karma is the law of Love and the ultimate expression of Love. Nothing can happen to us except as the expression of the Wisdom and Love of the Logos for us. All our trials, whether inner or outer, should be welcomed by us as though they were priceless gifts. These gifts come to us concealed very often under a veil of disagreeable and even painful events, — perhaps in the form of an "unmerited reprimand" or in the form of contempt or some wound to our pride or vanity. They may come to us under the veil of some infirmity, some disease, or adversity. Why should we allow ourselves to be deceived by appearances? Need we mistake the clothing for the reality? No one has begun to understand the meaning or purpose of life until he at least tries to pierce through the veil of outer appearances, and to find concealed within them that which is, in truth, an expression of the being and substance of divinity. To find that is to find Paradise on earth, even in the midst of affliction.

T.

The Transmission of Spiritual Energy

The monads are contained within the Eternal, as suns and planets are contained within the ether. If the Eternal be represented as abstract space, each monad will appear as a "point" in that space. If abstract space be further conceived as a Plenum, as the "promise and potency" of all manifestation, every "point" in the Plenum would be a centre of manifestation, a vehicle through which Spirit could express Itself.

Spirit, being One and Indivisible, is present in its entirety in every monad, but the monads differ infinitely among themselves according to their responses to it. They vary from being primordial nuclei of "fire-mist," to being the most glorious of Spiritual Suns. But, one and all, they are in perpetual evolution, so that in time the dullest will become a shining host.

The monad becomes a radiant vehicle for the Light of the Supreme, in so far as it grows in consciousness of the Light. The degree of its consciousness is

the measure of its brightness. One monad is a more perfect vehicle than another, when its response to the Spirit is more conscious, — which is to say, when this monad has conceived by the Spirit a more conscious soul.

Potentially, each monad is perfect. Actually, there is no conceivable absolute perfection in the manifested worlds. There is only progress, or, to use a less abused word, procession toward perfection. What was veiled and potential yesterday, becomes visible and active now, and to-morrow will unfold the Unknown as surely as to-day.

How is this procession maintained? How is the faint glow of promise blown into a living flame?

There is only one known method of stirring a latent centre to activity. It is by a transmission of energy to the latent centre from a centre already active. The planets, themselves dark, are made radiant by the transmitted light of the sun. The wheels of an engine are turned by the transmission of the energy contained in coal. We learn by adopting what has already been learned by someone else.

According to the universal law of correspondences, a similar process of transmission of energy takes place on the more spiritual planes. But what seems automatic and uninspired here below, is enlightened and transfigured above. When the illumined monad transmits its light to a monad in darkness, it transmits its gift from the Spirit, its very life. It is the self-sacrifice of the First Born of the Light, of the Sons of God.

The illumined terrestrial monad is the Master, by whose light we see our world, in Whose light, if we could but look steadfastly, we should see the reflections of our ideal selves. How does the Master maintain Himself in Heaven? Is it by seeking avidly to absorb and to keep all the light and life which He can reach? Or, is it by giving freely of all that He has to the ignorant and needy; by seeking to acquire more, only that He may give more?

We believe that He gives more gladly than He receives. And we say that this is the law of spiritual being; that, if He did not obey it, He could not be recognized as Master.

But what does He give? Not external things. He has told us distinctly that He does not give us these. He gives what He cannot so easily replace — His consciousness, His life, His wisdom. He entrusts them to us, to use as we will, to dedicate to the Giver or to cast into the mire of self-indulgence. We are free. We can choose. But if we betray Him, we destroy not only ourselves, but part of Him. Yet, as time passes and we abuse Him more cruelly with every gift, He sacrifices for us not less of Himself, but more.

By the sacrifice of the Logos, we are told, the great world was born, and by sacrifice every episode of its history has been prompted, — all the climaxes of evolution, of the long fall into generation, culminating in the gift of self-conscious free will in man; and since that turning-point, the civilizations, which, one and all, have passed away, because they perverted the gifts of the Avatars. Do we imagine that this perpetual Self-giving means nothing to the life of the

Logos; that we can waste our lives, without disturbing the balance of vital forces in Those who devote themselves daily for us?

The Logos shines not only by the Light of the Father, but by reflection from the Light which It has transmitted to all those lesser hosts who were in darkness at the beginning. If their light go out, the "Bright Star of the Morning" is by so much the darker, for their Light is Its own.

STANLEY V. LADOW.

ARE WE HUMAN?

Mark Twain suggested that when Adam named the animals of Eden, he called the frog a frog because it looked like a frog. One can only hope that the frog has remained true to its prototype.

In like manner, we call ourselves human, because we are convinced that we look human. But the title of Man is the proudest and noblest upon earth. We must do more than look human to retain it.

What is Man?

Above the ancient sanctuary, it was written, "Man, know thyself." In the Mysteries within the sanctuary, it was shown how Man can only know himself by becoming himself. The neophyte learned that he was not yet Man, but an aspirant towards Manhood. By aspiration he placed himself, as it were, under the form or *species* of Man: his potential humanity could become actual.

All this seems remote to our modern thought, for we find it difficult to conceive of earthly things as imperfect realizations of their archetypes or species in Heaven. "Professional thinkers" still use the good old word "species," but not in the good old sense. Thus the biologist groups and classifies living beings into species, but he means nothing exalted by that term. It merely signifies for him a group of living things, which have certain properties and functions in common. Species, in biology, are convenient figments imposed by the mind upon the multitudinous forms and aspects of physical nature; they are names not things, *nomina non res*, in the language of the mediaeval nominalist.

In ancient times another view prevailed. The species, the prototype, the Divine Idea, was held to be more important and more real than the individuals manifesting it, for it was at once their goal and their motive power. All things aspired towards their appointed ends, towards the expression or revelation of their species: even the stone, said Aristotle, yearns to become a doorstep.

If we agree with the biologist that species are names, not things, it is useless to discuss the question, how human we are. We are human, just as we are, — by definition. The species, Man, is nothing but the name of a wholly imaginary collective unit, the sum of all the creatures already defined as human.

However, according to the ancient doctrine, Man as a collective unit is

real, not imaginary. Humanity is the state of being towards which we aspire, not that state in which we now are. If we agree with the ancients, it must be obvious that we are not yet, in any real sense, human beings.

At first sight, the ancient doctrine seems dogmatic and fantastic, and to contradict itself. How can one become deliberately that which one cannot know, until one has become it? But it was part of the tradition of the Mysteries that there are and have always been those who do know: the Adept, the Hierophant, the Initiate, who gave instruction to the neophyte, knew the doctrine to be true, because he had lived it. The neophyte was not asked to accept it upon blind faith, but to follow the Initiate by testing it through experience, by proving it through life. It is our present unwillingness to make the necessary experiments, that causes the doctrine to seem so remote and dissociated from facts.

Consider what that old occultist meant, who said that Man is the thaumaturge of the earth, that is to say, the magical power which has built and directed the earth. For the ancients conceived that not only the so-called human races, but all sublunar things and creatures are informed and awakened to life by the radiance of the Heavenly Man, who is Himself the radiance of the Creative Logos. He is the archetype and model of the earthly, as the Adam Kadmon of the Kabalah is the forerunner of the Adam formed of clay. He emanates a world from His nature and again He draws it back into Himself.

But, although He transcends our imagination so greatly, we are warned not to fall into the error of thinking of him as an abstraction, like some bare trellis, to be covered, in a future inconceivably remote, with the flowers and fruits of a self-conscious humanity. The Heavenly Man, the Christos, is the living source of our life, as well as its goal. *Omne vivum ex vivo.* His consciousness has been compared to that of a Host; it overflows the barriers of personal existence, and all the members of the Host share in it equally. It is that Oversoul, of which Emerson has said that "every man is an inlet to the same and to the whole of the same."

It is our destiny — if tradition speak true — for one and all of us finally to be glorified by union with that all-compassing life of the Oversoul. But tradition states also that there never was a time, since the first foundation of the earth, when there were no "Sons of Man"; when the Oversoul was not fully self-conscious. It is said that the earth was informed by a Host, who had already become men in other Manvantaras upon earlier chains of globes; and that, from the beginning of our planetary evolution, these "Elder Brothers" have shown the way for the earth-born races to become men in their turn. We tread upon a path blazed for us by our forerunners. If there had been no such forerunners, there could have been no earth.

STANLEY V. LADOW.

WONDER-WORKING YOGIS

It would be unfortunate if members of The Theosophical Society, younger in their membership than some of us, should be impressed unduly if they were

to meet with a "wonder-working" Yogi. Years ago this happened to an unseasoned member, who was swept off her feet and who by now has forgotten what "feet" mean.

It may be well, therefore, for present-day members to read about such things, once in a while, and to realize that great mesmeric and clairvoyant powers do not in the least imply spiritual attainment. In many cases such powers imply quite the reverse.

We quote from an Appendix to *Posthumous Humanity*, translated from the French of Adolphe d'Assier by Colonel H. S. Olcott in 1887. The Appendix consists of answers to questions which Olcott sent to prominent native members of the Theosophical Society in India. We believe the following to have been written by S. Ramaswamier, then living at Madura in Southern India: —

"I have lived with Ramanuja Yogi for three years. He was an Iyengar by caste. He died about four years ago; and although I am a Tamil Brahmin, I alone performed funeral ceremonies for him. He has taught me something, and I am trying to lead the life to the best of my ability and circumstances. The following are one or two of the actions I have seen him perform on several occasions.

"I. He ordered my nephew, a child of a year old, to be brought to him. The child was made to sit on the floor in front of us. He said he was going to show some wonder, and that I could ask any question of the child, in any language I chose. He then covered himself with his rettarium [upper garment], and touched the child with a light rattan he had in his hand. The child immediately sat in the posture known as Virásanam, and gave me a learned discourse on Raja Yoga in beautiful Tamil verse. I was so struck with this wonder that I did not then avail myself of his permission to ask the child questions, but continued to be a passive hearer. While this was going on I looked at the Yogi, and found that his body was motionless and rigid. I thought he was in a trance, and tried to wake him. His body was at first like a corpse; but in a few seconds he got up, and at the same instant the child began to weep very loudly. His first words were, 'Take the child away, and give it milk instantly.' This was done.

"II. On another occasion there was a trial going on, in the High Court of Madras, of a case in which I was interested. On the day appointed for hearing the case I was in Madura, and felt anxious about the result. The Yogi was then with me, and to him I communicated my anxiety. In a few seconds there was a bright spot before me of the size of a rupee. Gradually it increased, and I was in the midst of the light. I found that I was in the High Court, in the midst of the people there, and that the trial had already closed. I asked one of the parties present in the court the result of the trial. He told me that judgment was given against him. After this the Yogi touched my shoulders, and the light was gone. Subsequently, when I saw the same person, he described everything as I had seen it. But he knew nothing of my asking him the question.

"III. On one occasion I left, through forgetfulness, my sampudam (a small

circular brass vessel, containing ashes, money, etc., usually kept in the fold of the cloth about the waist) by the river where I had bathed. As soon as I returned home I looked for the sampudam, and missed it. I was sorry. The Yogi, who was then with me, told me to unlock a certain room of my house and search a particular corner. I looked in the place, and there was the sampudam as I had had it on the river bank.

"IV. On another occasion he was talking of various things while on the river-bed, when we were performing japam, and all of a sudden he asked me to confess before him all the sins I had committed. I told him I had nothing of importance to tell him. He then ordered me to bring *olai* and iron stylus. He then made a seat of sand in a square shape, wrote on it some letters, and asked me to sit on it. After I had taken my seat, he gave me a smart blow with his rod. I then all of a sudden began to write. I was conscious I was writing, but had no control over what I wrote. I could not but write; some mysterious force compelled me to do it. I yielded. I felt a sort of mild intoxication. About half an hour afterwards the Yogi snatched the *ola* from my hands, splashed cold water over my face, and took me out for a walk. He then, after some time, gave me the *ola* to read. But what was my amazement when, in my own handwriting, I found a detailed and circumstantial account of all my disgraceful peccadilloes which I would not for the world have had anybody know, much less the revered Yogi. He took pity on my state of mind, tore the *ola* into pieces, and directed me to prostrate myself before the sun, which was then setting in the west, and devoutly pray God that all my sins might be consumed in His eternal *jyoti* (light)."

T.

A human soul is worth all the universe, someone has said magnificently. A human soul, mind you! Not a human life. And it happens that the less a man believes in the soul — that is to say in his conscious immortality, personal and concrete — the more he will exaggerate the worth of this poor transitory life. This is the source from which springs all that effeminate, sentimental ebullition against war. True, a man ought not to wish to die, but the death to be renounced is the death of the soul. — MIGUEL DE UNAMUNO.

"Take up, from His nature, what is contrary to thy nature."

Think about His nature, and about that, in His nature, which is contrary to thy nature. Think about it; imagine it; learn to admire, to love, to desire it. Practise being and doing that which thou art beginning to admire. Thus thou shalt both empty thyself and fill thyself from Him. — Z.

TAO=TEH=KING

An Interpretation of Lao Tse's Book of the Way and of Righteousness

VI

50. *Man departs from life to enter into death.*

There are thirteen causes of life and thirteen causes of death.

No sooner is the man born, than these thirteen causes of death drag him swiftly toward his end.

What is the reason? It is because he desires to live too impetuously.

But I have learnt that he who rightly rules his life fears neither rhinoceros nor tiger in his path.

He enters the host and needs neither breastplate nor sword.

The rhinoceros finds no unguarded place to pierce with his horn, nor the tiger to tear him with its claws, nor the soldier to pierce him with his sword.

What is the cause? There is no place of death in him.

COMMENTING on the second line, one of the Chinese commentators says: "There are thirteen causes of life, that is, thirteen means for reaching spiritual life, namely: Emptiness of self, attachment to non-action, purity, quietude, humility, poverty, gentleness, tenderness, lowliness, simplicity, modesty, docility, economy. There are thirteen causes of death, which are the opposites of these, namely: Being filled with self, attachment to creatures, impurity, agitation, vanity, wealth, hardness, violence, pride, lavishness, haughtiness, rigidity, prodigality."

Of the next sentences, a commentator says: "Lao Tse is speaking here of worldly men, who are passionately attached to worldly life and who know not the Way. How comes it that, thirstily seeking happiness, they find misery? It is because they work only to satisfy their passions and their personal interests; they do not know that, the more ardently they pursue the things of this life, the closer they come to death."

Another commentator adds: "One of the men of old said: He who loves his life may be killed; he who is self-righteous may be soiled; he who thirsts for fame may be covered with shame; he who seeks perfection for himself may lose it. But if he stand apart from bodily life, who can kill him? If he stand apart from self-righteousness, who can soil him? If he stand apart from fame, who can put him to shame? If he seek not perfection for himself, who can make him lose it? He who understands this, has risen above life and death."

51. *The Way produces beings; righteousness nourishes them. These two give them a body and perfect them through a secret impulsion.*

This is why all beings revere the Way and honour righteousness.

None conferred on the Way its dignity, nor on righteousness its nobility: they possess them eternally in themselves.

This is why the Way produces beings, nourishes them, increases them, perfects them, ripens them, feeds them, protects them.

It produces them, but does not appropriate them; It makes them what they are, but does not therefore exalt itself; It reigns over them and leaves them free.

This is what is called perfect righteousness.

The righteousness of which Lao Tse speaks here, says a Chinese commentator, is the manifestation of the Way in creatures. The Way expands like a river; it manifests itself outwardly, and becomes righteousness. When unmanifested, immaterial, void, it is called the Way; when it transforms and nourishes creatures, it is called righteousness.

Another commentator finds a striking parallel for the secret impulsion of the Way and of righteousness: By the force of impulsion, they perfect beings and lead them to their complete development. In the same way, if the force of Spring impels plants, they cannot resist coming to birth; if the force of Autumn impels them, they cannot resist coming to maturity. There is no being, says the same commentator, which from its birth to its complete development does not need the Way and righteousness. This is why all beings honour and revere them. There is no being that brings its nobility with it at birth. In order that the Emperor may be revered and surrounded with honours, he must have been consecrated by Heaven; that his vassals may be revered and surrounded with honours, they must have been appointed by the Emperor. But the Way and righteousness have no need that any should confer on them their dignity and their nobility; they are honourable of themselves.

The ruler of the kingdom, says a third commentator, must find all his glory in adhering closely to the Way and in emptying his heart, in order to attain to the perfection of righteousness.

52. *The Principle of the world became the Mother of the world.*

Gaining the Mother, one knows her children.

He who knows the children and retains their Mother, to the end of his days is exposed to no danger.

If he close his mouth, if he shut his ears and eyes, to the end of his days he shall feel no weariness.

But if he open his mouth and increase his desires, to the end of his life he cannot be saved.

He who sees the most subtile things is called enlightened; he who preserves his weakness is called strong.

He who uses the brightness of the Way and returns to its light, need fear no bodily calamity.

He is said to be doubly enlightened.

Before the Way had a name, says the commentator, beings received their principle from It; when It had a name, they received their life from It. This is

why the Way is first called Principle, and afterwards Mother. The words, "her children," designate all beings. The Saint knows all beings, because he identifies himself with the Way, just as through the mother one knows the children. But, though his rare insight allows him to penetrate all beings, beings must never make him forget the Way. This is why to the end of his life he retains the Mother. The misfortune of the worldly is to forget the Way, through ardently seeking those things which flatter their senses.

Concerning the shutting of the ears and eyes, a commentator says: If a man allow himself to be drawn away by the enjoyment of music or the love of beauty, and forget to retrace his steps, he pursues beings and revolts against his nature. Therefore he should inwardly concentrate his hearing and his sight. Therefore Lao Tse advises him to close his ears and eyes, in order that outward things may not enter into his soul. If he act thus, through his whole life he may use the Way, never suffering weariness. But if he gave himself up to the desires which flatter the ears and the eyes, if he let himself be drawn away by the impetuousness of the senses without returning to the good way, he would lose his heart under the influence of beings and, to the end of his life, he could not be saved.

With this we may compare the sentences of *Light on the Path:* "Before the eyes can see they must be incapable of tears. Before the ear can hear it must have lost its sensitiveness."

Concerning enlightenment by the light of the Way, a commentator says: The Way may be considered as a tree of which its light is the root, and the emanation of its light, the branches. These branches spread themselves forth and produce in man the faculty of seeing, hearing, feeling, perceiving. The Way flows from the root to the branches. Enlightenment sets forth from the branches to seek the root. This is why Lao Tse says: He who uses the brightness of the Way to return to its light, is called doubly enlightened.

53. *If I were endowed with perception, I would walk in the great Way.*
The one thing that I fear is to be involved in action.
The great Way is one, but the people love by-ways.
If the palaces are splendid, the fields are untilled, the granaries are empty.
The princes are adorned with magnificent fabrics; they carry a sharp sword; they fill themselves with exquisite banquets; they are puffed up with riches.
This is what is called glorifying themselves through theft; it is not to follow the Way.

In the second sentence of the text, "to be involved in action" means, to be bound by the bonds of Karma. The cure is detachment: to do the right because it is the right, without thought of personal gain or loss.

For the fourth and following sentences, the best commentary is the saying, "All that ever came before me are thieves and robbers." This is said to be the echo of a sentence in a ritual of Initiation. The spiritual Self, awakened and coming into his kingdom, sees that the personal selves that went before, the selves of egotism and sensual desire, were thieves and robbers, plundering and

impoverishing the spiritual nature; prostituting divine powers and gifts for self-indulgence. In Lao Tse's words, "This is what is called glorifying themselves through theft."

54. *He who knows how to establish, fears not destruction; he who knows how to preserve, fears not to lose.*

His sons and grandsons will offer sacrifices to him in unbroken succession.

If he follow the Way within himself, his righteousness will become pure.

If he cultivate it in his family, his righteousness will become abounding.

If he cultivate it in the village, his righteousness will become extended.

If he cultivate it in the province, his righteousness will become flourishing.

If he cultivate it in the kingdom, his righteousness will become universal.

This is why I judge other men after myself; I judge other families after one family; I judge other villages after one village; I judge other provinces after one province; I judge the kingdom after the kingdom.

How do I know that it is thus with the kingdom? I know it solely by that (Way).

The Chinese commentator says that, if one plant a tree on a plain, a time will surely come when it will be torn up and thrown down. But that which is rightly established is never torn up. If one hold an object between his hands, a moment will surely come when he will let it go. But that which we rightly preserve will never escape us. This double comparison refers to him who is established in righteousness and firmly keeps the Way.

We may cite in comparison: "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock."

It would seem that the "sons and grandsons" are spiritual descendants, disciples of a Master of Wisdom, and that the sentences that follow may be taken to indicate the widening outlook of the disciple as he ascends from the branches toward the root of that tree of light, rooted in Heaven, which is the Way. Beginning by seeking the Way within himself, and looking within his own heart for the light, he is presently able to recognize that light in the hearts of others, a group of co-disciples, his own spiritual family. And so onward, until he becomes a Master of the kingdom.

55. *He who possesses firmly established righteousness is like a child new born, who fears neither the stings of poisonous creatures, nor the claws of wild beasts, nor the talons of birds of prey.*

His bones are weak, his muscles are soft, and yet he seizes objects firmly.

He is without the passions of sex, yet there is creative power within him. This comes from the perfection of the life-force.

The new-born will cry all day without losing his voice; this comes from the perfection of harmony in his powers.

To know harmony is to be firmly established.

To be firmly established is to be enlightened.

To extend his life outward is calamity.

When the impulse of vital energy springs from the heart, this is called strength.
When beings have thus reached their full growth, they begin to grow old.
This is what is called failure to follow the Way.
He who follows not the Way, soon perishes.

Lao Tse is here speaking of the birth of the spiritual man, of whom it is said: "Except a man be born again, he cannot see the kingdom of God; except a man be born of water and the Spirit, he cannot enter into the kingdom of God." The stinging, poisonous creature from whom the spiritual man is set free, is the snake of the lower self; the wild beasts are the passions; the birds of prey are the harpies of evil desires.

It is a quaint simile, the new-born child crying all day with unwearied voice; the thought appears to be the power of the spiritual man to "toil terribly," with spiritual second wind.

To be firmly established is to be enlightened: "He who is perfected in devotion finds wisdom springing up within him." Then comes the contrast, where all the vital impulses go outward after sensual aims, and the heart is filled with impetuous desires. On the heels of that strength come decay and death.

56. *The man who knows the Way speaks not; he who speaks knows it not.*
He closes his lips, he shuts his ears and eyes, he controls his activity, he frees himself from all bonds, he tempers his light, he seems as one of the multitude. He may be said to be like the Way.
He is untouched by favour as by disgrace, by loss as by gain, by honour as by dishonour.
This is why he is the most honourable man under heaven.

The commentator says that the Saint keeps himself in calm and silence. He restrains the intemperance of the tongue. He pays no heed to the things which may flatter the ears and eyes. He concentrates inwardly his power of seeing and hearing.

He tempers his light; he brings light, but without dazzling anyone, giving to each the light he can receive. As he has few desires, the commentator adds, and few private interests, he cannot be rewarded; as he possesses the fullness of righteousness, he cannot be harmed; as he desires neither the favour of princes nor glory, he cannot be honoured; as he shrinks not from lowliness and abjection, he cannot be abased. This is the character of perfect righteousness; therefore he is the most honourable man under heaven.

Or, as an English poet has said of one who was thus perfected in righteousness, he was "the first true gentleman that ever breathed."

57. *With rectitude he governs the realm; with strategy he makes war; with detachment in action he becomes master of the kingdom.*
How do I know that it is thus with the kingdom? By this:
The more the ruler multiplies interdictions and restrictions, the poorer become the people;

The more the people seek means of wealth, the more the realm is disturbed;
The more the people gain of craft and subtlety, the more fantastic possessions are multiplied;
The more the laws are complicated, the more robbers increase.
Therefore the Saint says: I practise detachment in action, and the people are converted spontaneously.
I love quietude, and the people become righteous of their own accord.
I do not busy myself, and the people spontaneously grow rich.
I free myself from desires, and the people of themselves return to simplicity.

The present commentator is inclined to think that Lao Tse has in mind a contrast between two methods of religious training: on the one hand, such a system of multiplied commands and restrictions as that of the Pharisees; on the other, such an Order as that instituted by the Buddha, with renunciation of all possessions and all worldly activities, in order to secure inwardness and quietude of heart. There may be a reconciliation of the two which, with complete detachment and devotion, combines an ordered discipline of all the powers, and it would seem certain that, on the inner side of his Order, the Buddha perfected such a discipline.

58. *When the government does not scrutinize too closely, the people become rich.*
When the government is inquisitorial, the people lack all things.
Happiness is born from misfortune; misfortune is hidden in the heart of happiness. Who can foresee the outcome?
If the prince be not upright, upright men become deceitful, and righteous men perverse.
Men are plunged in errors, and this has already lasted long.
This is why the Saint is just, and injures not.
He is disinterested and harms not.
He is upright and does not chastise.
He is enlightened and does not dazzle.

The Chinese commentators are inclined to take this and the preceding, as well as the two following sections as aphorisms of practical politics, in the general sense of "less government in business," and modern students of excessive government intervention may find much to agree with in this view.

But it seems to the present commentator that Lao Tse, while he may have been considering and criticizing the interfering and meticulous princes of his time, had also in mind something deeper; some such contrast as that between the legalistic Brahmans and the simplicity of the Buddha, or what Paul had in mind when he set faith against the works of the law.

The Chinese commentators go deeper when they take up the sentence: Happiness is born of misfortune. One of them declares that, when a man has fallen into some calamity, if he be able to repent of his faults, diligently to examine himself, and to be ceaselessly vigilant, he changes his misfortune into happiness. But when, on the contrary, a man sees all his desires fulfilled, if

he grow haughty, abandoning himself to his passions without thinking of returning to righteousness, a host of misfortunes will descend upon him.

The same commentator, considering later sentences in this section, says that it is not only since yesterday that men are blind, abandoning rectitude. This blindness comes on insensibly; their misfortune is, that they are unconscious of it. This is why the Saint is careful of even the least things; he is always fearful that the people may come to destruction. Unjust and greedy men become just and disinterested under the influence of the Saint's example, so that he has no need to punish them.

There is much in this part of Lao Tse's work that suggests the sentences: "He shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory."

59. *To govern men and serve Heaven, nothing can be compared to moderation.*
Moderation should be the first care of man.
When it has become his first care, it may be said that he is storing up righteousness abundantly.
When he stores up righteousness abundantly, there is nothing that he does not overcome.
When there is nothing that he does not overcome, no one knows his limits.
When no one knows his limits, he is able to possess the kingdom.
He who possesses the Mother of the kingdom maintains himself long.
This is to be deeply rooted, and to have a well set stem.
This is the way of long life and an existence that endures.

The Chinese commentators suppose that by moderation Lao Tse here means a wise governance both of outward possessions and of the inner powers of one's nature. One of them holds that the sovereign virtue, which is the Mother of the kingdom, is indeed the spirit and method of the Way. He who conforms himself to the spirit of the Way, the divine light that shines from above, both governs men and serves heaven.

Beginning to follow the Way, making the profound obeisance of the soul to the dim star that burns within, in the fullness of time he is able to possess the kingdom; rooted in the Eternal, he is conformed to the life of the Eternal and inherits eternal life.

C.J.

(*To be continued*)

To think evil is very much the same as doing it. — ARISTOPHANES.

LOUIS CLAUDE DE SAINT-MARTIN

"The Unknown Philosopher"

IT has been said that the office of a mystic is to penetrate to the bottom of mystery, and, leading mysticism captive, to open to our view and understanding the fundamental laws controlling all things in the universe, and to show the connection of these laws with their directing force, which is God. Truly has this been said; through the centuries the method of expression only has varied as the individual has varied. Sometimes this expression has been in terms of an intricate philosophy, with its most vital truths carefully concealed from any but the most persistent and determined search; sometimes it has been in terms of inner spiritual experience gained through the most complete sacrifice and renunciation, as in the lives of the great Saints. Sometimes, too, it has come, not through any system of philosophy alone, nor restricted by the mould of any one creed or church, but through the fervour of some great spirit, far removed from the seclusion and quiet of the contemplative life, working almost alone in the strife and turmoil of the world; toiling untiringly with the impelling, overmastering purpose that light might shine in the darkness even although the darkness comprehended it not; working ceaselessly to bear witness of that Light which is life itself and the light of men; expressing itself in terms of philosophy, but reaching the heart of each one who would give heed through a fire of devotion, through a life of conscious discipleship.

A great mystic, who was consciously a disciple: such was Louis Claude de Saint-Martin. He wrote most often under the pseudonym of "The Unknown Philosopher," partly, no doubt, because of restrictions imposed by the occult societies with which he was early affiliated, partly because of the dangers of the time, for he lived in the period of the French Revolution, and belonged, through his high social position, to the proscribed classes. Born at Amboise, in Touraine, in 1743, he was the son of noble parents, and was brought up in the Catholic Church, "devotion to God and the love of men being impressed ineffaceably on his mind."[1] At an early age he was sent to the College of Pontlevoi, where he happened upon a book on *Self-Knowledge* by Abadie, which appears to have made a most profound impression upon him. From Pontlevoi he went to Orleans for the study of law, which his parents wished him to make his life's work. Later he became King's Advocate at the High Court of Tours. Al-

[1] The quotations in this article, as well as the facts in regard to the external life of Saint-Martin, are from the following works:

The Life of Louis Claude de Saint-Martin, by Arthur Edward Waite, London; Philip Wellby, 1901.

Man: His True Nature and Ministry, translated from the French of Louis Claude de Saint-Martin by Edward Burton Penny, London; William Allan and Co., 1864.

Selections from the Correspondence between Louis Claude de Saint-Martin and Kirchberger, Baron de Liebistorf, translated from the original by E. B. Penny, London; Hamilton Adams and Co., 1863.

It is interesting to note that in the Preface to this latter work Penny repeatedly makes use of the word "theosophy."

though, through the friendship for his family of the Duc de Choiseul, his prospects were most brilliant, Saint-Martin soon experienced a profound distaste for the technicalities of the law, and was able to obtain through this same powerful protector a commission as lieutenant in a regiment stationed at Bordeaux. The military profession in peace-time afforded him ample opportunity and leisure for the prosecution of his studies in religion and philosophy, for although at that time he was not yet twenty-four years of age, he had read deeply; "he had been dazzled by the brilliance of Voltaire, he had been fascinated by the natural magician of Geneva, but he had been misled by neither."

There came to Bordeaux in the year 1767 Don Martines de Pasqually de la Tour, originally probably a Spaniard, also called Martinez de Pasquales, "an initiate of the Rose Cross, a transfigured disciple of Swedenborg, and the propagator and Grand Sovereign of a rite of Masonic Illuminism which probably was of his own foundation, namely, the Order of the Elect Cohens," or High Priests. The early history of Pasquales has remained shrouded in mystery. At the time when Saint-Martin came under this influence the Order, apparently an outgrowth of a centre of Illuminism which Pasquales had established earlier, probably about 1754, in Paris, was engaged in the study of occult science and of the principles of an occult philosophy, the ultimate secrets of which Pasquales does not appear to have divulged. Although destined later on to go far beyond the teachings of the Elect Cohens, Saint-Martin for several years laboured unceasingly in the various cities of France in disseminating, within certain definite limits prescribed by Pasquales, the doctrines of the Order, unquestionably even then imbued with that sense of an inspired mission which became more sure and definite in his later life. But in 1772 Martinez de Pasquales was called to the island of St. Domingo, from which he never returned, and the various branches of this mystic Order sustained by his death, which followed soon after his departure, a very definite check to their further growth and development.

In 1774, the year of the death of Pasquales, Saint-Martin was writing at Lyons his first book, *Des Erreurs et de la Vérité*. He spent much time in Paris where, by virtue of his birth and education and of his distinction and polished manners, he mingled in the highest circles of aristocratic French society; "he loved mankind, as being better than they seemed to be, and the charm of good society led him to think what social meetings might become, in a more perfect intimacy with our Principle." Always there was the thought of his purpose, his mission, that it was for him to give to others of this fervent religion which was his real life; "he had nothing of his own while he had anything to give, and he was overpaid in happiness for all that he gave. . . . He did not seek to make proselytes; he wanted only friends for disciples — friends, not of his books only, but of each other." He gave, then, by this personal contact and intercourse, and by his books; but gradually he came to realize that his mission was to be accomplished by his writings, rather than by his influence, in a society that was already rocking on its very foundations. "There is no need to say that it was a time of disillusion and unbelief, of expectancy which had at least a touch of awe, for the Revolution was already at hand, and so also it was a

time of wonder-seeking, of portents, and prophets, and marvels. . . . It was the worst of all times for the message of true mysticism to be heard with much effect, but there were yet many persons, anxious, willing, and sincere up to a certain point, if not wholly capable, who turned readily enough towards Louis Claude de Saint-Martin."

In 1778 he published his *Natural Table of the Correspondences between God, Man, and the Universe*, which was written at Paris and Luxembourg. After the publication of this work, a period in his life ensues about which little is definitely known; it is probable that during this period he lived in Paris and Lyons, and that he made a journey to Russia. In 1787 he was in London, where his intimate relations with the French Embassy insured his reception in the highest circles. It was during this visit that he came to know William Law. The following year finds him travelling in Italy, always with the same mission and motive, "where again the most distinguished names, cardinals, princes, bishops, figure in his memorial notes." From 1788 for three years he resided at Strasbourg, mingling always in the same aristocratic circles, and it was there that he, for the first time, made acquaintance with the writings of Jacob Boehme, whose influence was so profound upon all his subsequent thought and feeling, and to whom he himself stated he owed his most important progress. During this period he completed *L'Homme de Désir*, as well as *L'Homme Nouveau*, the latter having been written at the suggestion of the Chevalier de Silferhielm, a nephew of Swedenborg. In 1791, owing to the ill health of his father, he returned to Amboise, "and from that time till the death of the latter in February, 1793" (the King was executed in January, 1793), "he was either there or at Paris, where he witnessed the terrors of the 10th of August, 1792. 'The streets near the house I was in were a field of battle; the house itself' — probably the palace of the Duchesse de Bourbon — 'was a hospital where the wounded were brought, and, moreover, was every moment threatened with invasion and pillage. In the midst of all this I had to go, at the risk of my life, to take care of my sister, half a league from my dwelling.' So he writes in the most memorable, the most beautiful, the most fascinating of all theosophic correspondences, which was begun on the 22nd of May, 1792, and continued for five years, between himself and the Swiss Baron Kirchberger de Liebistorf."

From the end of the Revolution until his death in 1803, Saint-Martin spent his time between Paris and Amboise. He was chosen a member of the electoral assembly from the latter place, and it is probable that his duties in this connection turned his mind to the political aspects of his philosophical system, and were the inspiration of those later and lesser-known writings of his along political lines. In 1798 the Spanish Inquisition placed on the Index his first work, and this, because of the strong ties which had bound him to the Church in his early life, appears to have affected him deeply. It has been said that he was conscious considerably in advance that the end of his life was near, and this fact inspired him to fresh effort, for he published in the three years preceding his death, *L'Esprit des Choses*, and that work which was the crown of his life and of all his literary effort, *Le Ministère de l'Homme-Esprit*. His work was then done, and

the end came soon after. "I feel that I am going," he said. "Providence calls me; I am ready. The germs which I have endeavoured to sow will fructify."

One of Saint-Martin's commentators says truly, "When Saint-Martin was led into the true light of theosophy and the Gospel, he then perceived the dim twilight or practical blindness of all his former conceptions of the means or media of spiritual renovation." This vision first took the form of revulsion from the psychic practices of the school of Pasquales; "what can I learn from them (spirits)," said Saint-Martin, "which the scriptures have not already told me, and mysteries which I ought not to know?" And in regard to communications with the souls of the departed, he says, in a letter to Baron Kirchberger from Amboise, written much later on from a greater wealth of spiritual experience, ". . . I think you will find all you want, about intercourse. . . . Add to this what I told you of the relations of the living; add again this remark, that while we look for them in the sensible (psychic) principles in which they no longer are, they seek us in the spiritual and divine principle in which we are not yet. Finally add to all this what Jesus Christ said: 'Who are my brothers, my mother, etc?' 'It is they who do the will of my Father, etc.' And we shall here learn where to seek for those we love." His final emancipation from all his earlier psychic trammels, his complete surrender to the devotional side of true religion, finds its expression in the following words, which might well serve as a concentrated statement of a devotion to the doctrine of the Sacred Heart: "The only initiation which I preach and seek with all the ardour of my soul, is that by which we may enter into the heart of God, and make God's heart enter into us, there to form an indissoluble marriage, which will make us the friend, brother, and spouse of our divine Redeemer."

More and more, as Saint-Martin turned away from the illusions of the psychic world, did he become acutely conscious of that unseen world of the real, of the spirit, that lies within and all around us, visible to the eyes that have the power of vision. He says: "It is much easier to attain to the light and certainty which shine in the world in which we are not, than to naturalize ourselves with the shadows and darkness which envelop the world we are in; in short, since it must be said, we are much nearer to what we call the other world than we are to this. It will not even be very difficult to acknowledge that, to call the other world the world in which we are not, is an abuse, and that this world is the other world to us." In the light of this seeing, and of this spirit of devotion, the circumstances and surroundings of every day, the duties and responsibilities and cares of the station in life in which Spiritual Law has placed us, their spiritual interrelation and significance, are thrown into clear perspective. "Even the obstacles and dangers we meet with in our work, and which become our crosses when we recede from them, are steps and means of rising when we surmount them; Wisdom, in exposing us to them, meant that we should triumph." And, again, "The man who is called to the Work has no need to remove from his place; the disease and the remedy are everywhere, and he has nothing to do but cry 'Abba!' It is not an earthly, but a spiritual change of place, that can serve us."

A spiritual transfer of consciousness, then, a change of polarity from this world of shadows and illusions to the world of the real, in order that the Work may be accomplished, and by this Work Saint-Martin means, as all mystics and alchemists through the ages have meant, the birth and development of that Spiritual Man of which St. Paul so often speaks. How is this transfer of consciousness to be consciously effected, for, as he says, "the only difference between men is, that some are in the other world, knowing it, and the others are there without knowing it"? Very like the words in *Light on the Path*, that before the ear can hear it must have lost its sensitiveness, are the words which Saint-Martin uses to point out the Way. "Listen very attentively to this word sorrow when it speaks within you; listen to it as the first helping voice that can make itself heard in the wilderness. . . . In fact, the Word is learnt only in the silence of everything in this world; there only is it to be heard." But we must "kill out" desire as well, in order that aspiration and accomplishment may reign supreme; the lower nature must be met and conquered, in order that the divine power may work in and through us to overcome the forces of darkness. "O man of aspiration, whatever you have allowed to coagulate and darken within you, must be dissolved and revealed to the eyes of your spirit. As long as you can see a stain there, or the smallest thing remains to obstruct your view, take no rest till you have dispersed it. The more you penetrate to the depths of your being, the better you will know the ground on which the work rests. . . . It is not surprising that it should be necessary for this living, active power to come into us to fit us to do its work. Those who know the real state of things are sensible that we must be alive and strong to do this work, or for it to be done in us, for evil is no mere fable, it is a power."

Saint-Martin saw this as a continuing task, not necessarily to be completed in one lifetime. He does not write of this continuity of spiritual effort and of spiritual existence in terms of Theosophy, in terms of Reincarnation and of Karma, but the theosophic truth is there. Of death he says, "Death should be regarded only as a relay in our journey; we reach it with exhausted horses, and we pause to get fresh ones to carry us farther. But we must also pay what is due for the stage already travelled, and until the account is settled, we are not allowed to go forward." And again, "Death is the target at which all men strike; but the angle of incidence being equal to the angle of reflection, they find themselves after death in their former degree, whether above or below."

When the Spiritual Man is thus awakened, when aspiration has grown and crystallized into intention and effort, what are the means by which the Work is furthered and by which the Divine power is enabled to work in and through us, — how do we know the steps that we must take along the way? "Ask, and ye shall receive. Seek, and ye shall find." Saint-Martin says: "I can vouch that our uncertainty as to the Will of God, in regard to ourselves, vanishes gradually, in proportion as we seek that will, and desire it with all our faculties, and regulate all our acts and conduct to that end. . . . Our own wills accomplish nothing without their being, as it were, injected by the Divine Will, which is the only will to good, with power to produce it." We know this Divine will

for us in all simplicity, through faith, through prayer and communion: "Every formula is detrimental to faith, whilst faith, on the contrary, would wish to take the place of all formulas. This kind of faith is the ultimate end of all law; and, consequently, the only thing which our divine Master laboured to preach and inculcate in the heart of man, because He well knew that, by inculcating this virtue, He inculcated all others. . . . Prayer ought to be a continual spiritual partnership; for we ought to pray only with God, and our prayer does not deserve even the name, but in so far as God prays in us, for only thus do they pray in God's Kingdom."

Again we find in Saint-Martin's words a parallel with St. Paul, in the expressed conviction that there is a natural body and there is a spiritual body; that the first man is of the earth, earthy; that the second man is the Lord from heaven. He says, in speaking of comparative anatomy: "They would do better to compare our superior body, which is not animal, with our own animal body, if they would have our veritable comparative anatomy; because it is not enough to observe things in their similitudes, it is essential to observe them also in their differences." With this deeper conviction of the nature of the Spiritual Man, of ever greater and greater things to be spiritually discerned, there came the conviction as well of a greater Work following, in the nature of things, upon this inner awakening and development, — a consciousness of a still more glorious ministration of the Spiritual Man; the vision of a hierarchy of Workmen consciously serving the higher powers, of a spiritual brotherhood drawn closely together in ways unseen, serving all mankind as a living, vital force, rendering obedience and devotion to the Master who is their leader. He says, "If Man has the power to be the workman and handicraftsman of earthly productions, why should he not be the same of a superior order? . . . But if . . . good, pious, and even enlightened men, cause joy to the Father of the family, by seeking to be admitted amongst his children, they would cause him still more, by seeking to be admitted amongst his workmen, or servants: for these may render real service to him; the others render it only to themselves. . . . And when God admits a man to the first rank in the Spiritual Ministry of Man, it is to transform him into a living, penetrating agent, whose action shall be universal and permanent; God's ways are not thus made manifest for trifling or transient objects. Therefore, the whole universe should be as nothing in value in our eyes, compared with such an election, if we were happy enough for it to be offered to us; since we then might work successfully for the relief of the human Soul. . . . Why should not I aspire to the honour of serving in thy Army, and devote every member of my Soul to the fortune of battle, that I may participate in the life which is in thee, the First and the Prince of the Warriors of the Spirit?"

We thrill at the splendour of this vision, at this militant cry of the soul; our hearts burn within us in the realization of the underlying purpose and motive. Here was no laying hold of the Kingdom of Heaven for growth in personal stature and personal holiness; the purpose was, to give. Through this cry there rings the consciousness of an instant and pressing necessity; of the world's great

burden of sin; of the infinite need of mankind, ceaselessly existing, for the wisdom of God and the power and love of God. For Saint-Martin time and place were transcended and transmuted, and there came to him a vision of the continuity of spiritual life and of spiritual effort in the universe, of the brotherhood of man and of our mutual interdependence. His heart went out in pity and in love to all those in darkness and in shadow, unknown and unknowing; to all mankind, past, present and to come; he asks incessantly for those things of the real and infinite world in which we have been born, that he might the more truly give, that through him these things might in some measure descend upon all.

A great Christian mystic, Louis Claude de Saint-Martin, on fire with love and devotion to his Master and Lord, labouring ceaselessly that not only his own day and generation, but also that souls in years to come, might know that those things which come to pass in the Kingdom of God may come to pass also in us. But something more than a great Christian mystic, for although he wrote so often in terms of the religion of Christ and in words that the great Saints of the Church might themselves have used, there shines through and between and behind the words themselves the light of a higher vision, of a deeper and wider understanding — nay, of a surer knowledge — than is often vouchsafed to those who are hemmed in by the restrictions, by the dogma of any one religion or creed. It is the Light of Divine Wisdom, kindled in the heart of a true disciple by the great Elder Brothers; the light of Truth itself, ever the same and unchanging, than which no religion is higher, that irradiates his thought and its expression. Unquestionably conscious of this Light, consciously using it as a representative of the Lodge in furthering their Work, of which he so constantly speaks, it is difficult to doubt that Saint-Martin was, too, in conscious relationship with those great Companions, under their guidance and direction; it were difficult otherwise to account for some of the things which he says, still more difficult to explain some of the things which he does not say. A great Theosophist as well as a great mystic, but, above all, a great soul, who laboured for the Masters of Light in the holy land of France, where mighty works have been done in their name; who had worked for them before, perhaps; who will work for them again.

STUART DUDLEY.

Courage is always accompanied with clear insight and a keen sense of our own nothingness. — XX.

A VEDIC MASTER

PRASHNA UPANISHAD

Translated from the Sanskrit with an Interpretation

I

PRASHNA UPANISHAD, "the Mystical Teaching of the Questions," brief though it be, is a masterly summary of the Secret Wisdom. It illustrates two fundamental principles in the method of the Eastern Schools: first, that the seekers for wisdom must be tried and tested by a protracted period of probation, during which they must show that they possess real aspiration, selfless devotion and moral purity; second, that the disciple is taught in response to his own questions. He must have worked out the question for himself, and it must be a real question, before he is given the answer.

The six questions here asked and answered are not taken at random. They begin with the universal, and proceed gradually to the particular, so that both macrocosm and microcosm are covered. And, without pressing the likeness too far, we may see, in this group of six disciples under their Master, a symbol of the six principles of man's complex nature, synthesized by the seventh, Atma, the Divine Self.

Sukeshan son of Bharadvaja, Satyakama son of Shiva, Gargya grandson of Surya, Kaushalya son of Ashvala, Bhargava of Vidarbha, Kabandhin son of Katya: these, verily, devoted to the Eternal, set firm in the Eternal, seeking after the supreme Eternal, drew near to the Master Pippalada, with kindling-wood in their hands, saying, He will declare it all.

To them, verily, the Seer said, Dwell together with me for a year more, with fervour, service of the Eternal and faith; then ask questions according to your desire. If we know, we shall declare everything to you.

And so Kabandhin son of Katya approaching asked:

Master, whence, verily do these beings come forth in birth?

To him he said:

The Lord of beings was desirous of offspring. He brooded with fervour. Brooding with fervour, he produces a pair, Matter and Life. These two will make beings manifold for me, said he.

The sun, verily, is Life, and Matter, the moon; Matter, verily, is everything here, the formed and the unformed; therefore form, verily, is Matter.

And so the sun, rising, enters the eastern space; thereby it gathers up the eastern lives among its rays. As it illumines the southern, the western, the northern, the lower, the upper, the intermediate spaces, as it illumines all, thereby it gathers up all the lives among its rays.

Thus, verily, the Fire-lord, the universal, all-formed Life arises.

It is this that is declared in the Vedic verse:

The all-formed, the golden, the all-knowing,
The final goal, the one light, fervent.
Thousand-rayed, hundredfold turning,
The Life of beings, rises this sun.

The circling year, verily, is a Lord of beings. Of it there are two courses, the southern and the northern. Therefore they who worship, saying, "Offerings and rewards are our work!" win for themselves the lunar world. They, verily, return again. Therefore those seers who desire offspring follow the southern course. Matter, verily, is this Path of the Fathers.

And so by the northern, by fervour, by service of the Eternal, by faith, by wisdom seeking the Divine Self, they win the sun. This is the home of lives, this is the immortal, the fearless, this is the higher way; from this, they return not again. This is the resting place. And so there is this verse:

The five-footed father, twelve-faced, they declare,
In the upper half of heaven, a giver of sustenance.
But these others call him the far-shining one in the upper heaven,
Set in a seven-wheeled chariot of six spokes.

The month, verily, is a Lord of beings. Its dark half is Matter, and the bright, Life. Therefore these seers offer sacrifice in the bright half, but the others, in the other.

Day and night, verily, is a Lord of beings. Of this, verily, day is Life, and night is Matter. They waste their life who find love in the outward, but service of the Eternal finds love in the hidden.

Food, verily, is a Lord of beings. From it, verily, is the seed of life, from which these beings are born forth. Therefore they who fulfil the vow of the Lord of beings, produce a pair.

Theirs, verily is the world of the Eternal,
Whose are fervour and service of the Eternal,
In whom truth is set firm.

Theirs is the stainless world of the Eternal; not theirs, in whom are crookedness, untruth, or glamour.

The answer of the Master Pippalada begins with the First Logos: the triune Being, manifested threefold, as the Lord of beings, the Life, and Matter, or primordial substance. The general tendency of the whole answer is, by applying the law of correspondence, to show that this threefold division is found throughout the whole of the manifested worlds, here represented by the sun and moon, the circling year, day and night, food. The unfolding of the whole cosmic process is implied.

The cosmic process is first illustrated by the visible sun and moon, the sun shining by its own light, the moon reflecting that light; the two thus symbolizing Spirit and Matter.

But every phrase should be carefully thought out; every epithet is full of meaning. For example, the sevenfold division of the spaces, east, south, west,

north, lower, upper, intermediate, corresponds to every sevenfold system, such as the Sevenfold Heavenly Host, the seven globes, the seven races. It may be said that the globes or the races develop in succession as the life-power of the Logos enters them and penetrates them with its rays. The Vedic verse, on the surface a description of the visible sun, is likewise a parable of the spiritual sun, the Logos.

What is said of the circling year has also its deeper meaning. It refers to the two ways, Liberation and Reincarnation; also called the Path of the sun and the Path of the moon, or the Path of the Gods and the Path of the Fathers.

And there is here also an allusion to the fundamental division in the spiritual history of India: on the one side, the Mystery teaching of the Rajputs; on the other, the sacrificial system and priestcraft of the Brahman hierarchy, who say, "Offerings and rewards are our work!" As against this sacrificial system, the Rajput sages taught "fervour, service of the Eternal, faith, wisdom, the seeking of the Divine Self." This is the way of the Gods, of the sun, of Liberation; those who go that way return not again. They are not constrained by Karma to fall again into rebirth.

In later ages, Krishna and Siddhartha the Buddha taught this way of the sun; both were Rajputs and not Brahmans; both pointed out the way of Liberation.

The five-footed father is the year divided into five seasons: the cold season, the hot season, the lesser rains, the greater rains, the period after the rains. The twelve faces are the twelve months. The seven-wheeled chariot is the sevenfold body of the sun: the visible sun with its higher principles. The wheel with six spokes set in the nave is a symbol of every system of six principles synthesized by the seventh.

The contrasted halves of the year, and of the months, are elsewhere used in the Upanishads to symbolize the positive and negative poles of a series of ascending planes; the soul which passes from the smoke of the funeral pyre, through the negative pole of plane after plane, is the soul following the way of reincarnation under the bondage of Karma. The soul which rises from the flame of the funeral pyre to the positive pole of each plane is the soul free from the bondage of Karma, following the path of Liberation.

It is said that theirs is the world of the Eternal, whose are fervour and service of the Eternal. This latter also has the technical meaning of chastity, as opposed to the desire of offspring. The graces which lead to the Eternal are those already enumerated, as possessed by the six disciples who came to the Master Pippalada. They came, bringing kindling-wood in their hands: the readiness to be enkindled, to "take fire."

And so Bhargava of Vidarbha asked him:

Master, how many bright powers uphold a being? How many cause this to shine forth? Which of them is the chiefest?

To him he said:

Radiant ether is a bright power, air, fire, water, earth; voice, mind, sight and hearing also. They, shining forth, declare, We uphold this frame, establishing it.

To them the chiefest Life said: Fall not into delusion. I, verily, dividing myself fivefold, uphold this frame, establishing it.

They were incredulous. He, from pride, ascends as it were above. As he departs upward, the lesser lives all, verily, depart; and as he returns, all, verily, return. Like as the bees all follow the honeymakers' king when he departs, and all return when he returns, so did voice, mind, sight and hearing. They, rejoicing, praise the Life:

This burns as the Fire-lord, this is the sun,
This is the Rain-lord, this the Wind-lord,
This is the Earth, Matter, the bright one,
Being, non-being and what is immortal.
As the spokes in the nave of a wheel,
In the Life all is established;
Verses and formulas and chants,
Sacrifice and weapon and prayer.
As Lord of beings thou movest in the germ,
Thou, verily, art born forth;
To thee, Life, these beings bring the offering,
Thou, who standest firm through the lives.
Thou art chief bringer of offerings to the bright powers,
Of the Fathers, thou art the first oblation;
Thou art righteousness and truth of seers,
Of the line of Atharvan and Angiras.
Thou art Indra, Life, by thy radiance,
Thou art Rudra the preserver;
Thou movest in the sky as the sun,
Thou art the Master of the stars.
When thou descendest as rain,
These thy beings, O Life,
Stand rejoicing, for they say,
We shall have food according to our desire.
Thou art the Exile, Life, the one Seer,
Thou art the consumer, the good Lord of all;
We are the givers of thy food,
Thou art our Father, the great Breath.
That form of thine which dwells in speech,
That form of thine in hearing and sight,
That which is spread forth in mind,
Make it auspicious! Go not forth!
All this is under Life's sway,
Whatever is set firm in the three heavens;
Guard us as a mother her sons,
Grant us grace and understanding!

The second question and answer carry us from the universal to the individual, to what we may call an enumeration of the Seven Principles. These are Atma, the Life, and the five elements: radiant ether, air, fire, water, earth; with the powers, both of perception and of action, which correspond to these, though not all the powers are enumerated.

Then we have another version of the parable, translated in *Kena Upanishad*, where it is said that the Eternal won a victory for the Bright Powers, who exalted themselves in this victory, claiming it as their own. And, just as the Eternal there showed them its superiority and their dependence, so the Life here demonstrates its sovereignty over the lesser lives. These lesser lives, the lower principles, are but reflections and aspects of the spiritual Life. This is the fundamental reason why the personal self must in all things be subordinated to the Divine Self, each one of the personal powers being rendered obedient to that.

In the hymn of praise sung by the powers, the One Life is recognized as the living and spiritual reality in all manifestations, whether of the celestial powers, or the spiritual forces which were held to dwell in the Rig Veda verses, the Yajur Veda formulas, the Sama Veda chants, and the seers of the line of Atharvan and Angiras, who, through these verses and chants, offered adoration and sought divine graces.

This hymn is a spiritualization of the whole system of the Three Vedas; or, perhaps, a recognition and revival of the spiritual life with which they were at first endowed, and which later was obscured for those who handed them down.

And so Kaushalya son of Ashvala asked him:

Master, whence is this Life born? How does it come into this body? Or dividing itself, how is it established? Through what does it depart? How does it lay hold of what is outside? How is it with reference to the Self?

To him he said:

Many questions thou askest! Thou art bent on the Eternal, therefore I tell it to thee.

From the Divine Self, verily, this Life is born. As the shadow extended beside a man, so is it with this. Through the power of mind it comes into this body.

Like as a king, verily, enjoins his lords, saying, Rule over these villages and these villages! thus, verily, the Life disposes hither and thither the lesser lives: in the lower powers, the downward-life; in sight, in hearing, in the mouth and nostrils, as the forward-life it establishes itself; but in the midst, the binding-life, for this binds together the food which has been offered, and from this these seven flames arise.

In the heart is the Self. Here are the hundred and one channels; from each of these, a hundred; from each of these, two and seventy thousand branch channels. In these, the distributing-life moves.

And by one, the upward-life ascends; it leads through holiness to a holy world, through evil to an evil world, through both to the world of men.

As the sun, verily, the Life rises outwardly, and it links itself with this forward-

life in the power of sight; and the power that is in earth, supports the downward-life; what is between, the shining ether, is the binding-life; the wind is the distributing-life.

The radiance is the upward-life. Therefore, when his radiance has become quiescent, he goes to rebirth through the powers dwelling in mind.

According to his thinking, he comes to life; his life being linked by the radiance with the Self, leads him to the world that he has moulded for himself.

Whosoever, thus knowing, knows the Life, his offspring fails not; he becomes immortal. There is this verse:

He who knows the origin, the entrance, the dwelling and the lordship of Life fivefold, he reaches the immortal; knowing this, he reaches the immortal.

There is a touch of humour in the eager disciple who, permitted to ask his Master one question, straightway asks six; and there is charming urbanity in the Master who answers, because the disciple is bent on the Eternal.

This third question, or group of questions, brings to a point what has been said concerning the Life. Whence comes this Life? Through what impulsion does it enter the body? The answer is, that the Life comes from the Divine Self. Or, to put it in phrases more familiar to some, Buddhi, which is the substance and source of the lower principles, is itself a manifestation of Atma. Nor could there be a finer and more beautiful expression of the relation of Buddhi to the lower principles than the parable of the king and his lords whom he set over these and these villages.

We have next what may, perhaps, be described as the anatomy of the astral or magnetic body, in which the life-force circulates; with the five modes of the life-force and the properties of each. The hundred and one channels have already been spoken of in the story of Death and Nachiketas: "A hundred and one are the channels of the heart; of them, one rises to the crown." This upward-life carries the soul to the paradise between death and rebirth, through the power called "the radiance." When this radiance expands, the soul enjoys paradise. When the radiance has expended itself and grows quiescent, he returns again to birth, drawn by the impulses dwelling in mind, the mental-emotional nature; powers that have remained latent through the period of paradise. He enters a life moulded by his own thoughts and deeds; his Karma shapes his destiny. We have, therefore, though only in outline, the teaching of Karma and reincarnation, as a part of the teaching revealed by the Vedic Master to his six disciples.

C. J.

(To be continued)

ON THE SCREEN OF TIME

"THE THEOSOPHICAL SOCIETY," said our Visitor, as we sat in the garden at dusk, pretending there were no mosquitoes, — "there seem to be several Theosophical Societies: which of them does the THEOSOPHICAL QUARTERLY represent?"

This was easy, so the Recorder volunteered an answer. "There is but one Theosophical Society entitled to the name," he said, "and that is The Theosophical Society which the QUARTERLY represents. In their respective ways, both the Adyar Society, of which Mrs. Annie Besant is the head, and the Point Loma Society, for which Mrs. Tingley is responsible, seriously and deplorably misrepresent Theosophy and the purposes of the real Society. But properly to understand this, you would have to know about the past as well as about the performances of the present. I strongly advise you to read Professor Mitchell's pamphlet on the subject, — *The Theosophical Society and Theosophy*, which is advertised for sale under "Standard Books" on the inside cover-page of the QUARTERLY. Every inquirer would find it interesting, and every student ought to familiarize himself thoroughly with its contents. There are several little societies, in addition to the two I have mentioned, which use the name 'theosophical,' but which have no connection with the parent Society founded in New York in 1875."

We were a smaller group than usual. Someone asked for a friend and was told that he was absent on account of his sister's illness. "She is a devout Christian, — a most saintly woman," the Philosopher remarked. "And I think her illness is due in part to that fact. It is not easy to explain. But hanging on the wall by her bedside is that splendid passage from MacLaren which runs to this effect: 'The one misery of man is self-will, the one secret of blessedness is the conquest over our own wills. To yield them up to God is rest and peace. What disturbs us in this world is not "trouble," but our opposition to trouble. The true source of all that frets and irritates, and wears away our lives, is not in external things, but in the resistance of our wills to the will of God expressed by external things.'

"Nothing could be more sound or more true, but like every truth that can be uttered, there is a world of trouble in it! People who are devout, are far too much inclined, as a rule, to assume that illness is a cross which it is their duty to accept as an expression of God's will. Yet illness is a handicap. If there are letters to be answered, household or business duties to attend to, — illness means that we have to drive ourselves to the point of exhaustion in order to get anything done. This, in turn, means that we are less well able to perform the same tasks to-morrow, and less well able to resist disease."

"You do not agree with Zeno, then," the Student interjected.

"Excuse me, but I do," replied the Philosopher. "Zeno declared that, unlike moral evils, illness is not an evil in itself. And I agree with him abso-

lutely. Illness may be a man's pathway to Heaven, and his only pathway. But you will remember that Zeno classed illness with poverty, saying that wealth and health on the one hand, and poverty and illness on the other, are neither good nor bad in themselves, but that everything depends upon the use we make of them. To be poor does not imply that it is our duty to remain poor. On the contrary, poverty may best serve its purpose if it galvanize a man into intense activity and the fixed determination to escape from it. And the same thing is true of illness, except that there is a far more positive and general obligation to escape from that, than to escape from poverty. Illness worries your friends, and at times may cloud your mind. In my opinion, it is just as much a duty to throw it off, as to throw off your clothing should that catch fire. You will not be able to throw it off as quickly, but intelligence and will should be set to the task, with absolute determination to succeed. If one remedy fail, another should be tried. We may be beaten, but we need not surrender: we can go down fighting. In other words, it is not the illness that is the 'cross'; it is the labour of combating it."

"But how about an incurable disease, such as tuberculosis in its latest stages?" our Visitor asked.

"While there is life there is hope," the Philosopher answered. "More battles have been lost for lack of final perseverance than for any other cause. Therapeutics is in its infancy. Forgotten remedies are being rediscovered daily. Just as physics is working with invisibles, etiology is becoming more and more inclined to seek for the cause of disease in what we should call the astral or psychic body. I am not a homeopathist; none the less, following Hahnemann, and Paracelsus before him, I suspect that the most orthodox practitioner of the future will prescribe odours of different kinds where now he would prescribe pills. . . . But I am not arguing that all diseases are curable. My whole point is that *God alone knows*, and that we have no business to assume the possession of omniscience and to pronounce ourselves or others incurable, so long as the breath of life remains. And if this be true of acute diseases, it is even more true of what are known as 'chronic ailments.' The very word 'chronic' suggests 'habit' — and there are mental as well as physical habits. As I have several chronic ailments at this moment, I ought to know what I am talking about!"

We laughed. Then the Student became personal. "You are at that interesting age, my friend, when chronic ailments are almost certain to develop."

But the Philosopher, in this case, proved himself a philosopher. "And what age would you call that?" he asked serenely.

"Oh, anywhere between forty-five and sixty," the Student smiled at him.

"The prime of life," countered the Philosopher.

At this point our Antiquity, as we affectionately call him, interjected with a seriousness which impressed us: "A critical age, as dangerous, almost, as that of adolescence and young manhood. Read *Through the Gates of Gold*, and read between the lines, for one of its tendencies, which Michel Corday, among other French authors, has perceived so clearly that he has turned it into a fatality.

But it has other tendencies, even more dangerous because more subtle. The desire, though deeply hidden, to renew youth by reverting to the sensations and stimulations of youth, if it be gratified, precipitates an end that corresponds with the last flare of a guttering candle. The danger in that case, however, is evident. A man's previous training in the control of his imagination, ought easily to save him. But it is far more difficult, at that age, to use the imagination positively and creatively and in new channels, than simply to forbid its activities along lines we know to be wrong. Yet it is this new and constructive use of the imagination which alone can save a man, whose 'moon is waning,' from the consequences I have in mind.

"The symptoms of those consequences are manifold. Different people are affected in different ways. Generally speaking, the trouble is loss of hope, boredom, or perhaps a turning of the heart from the pains of life. We have 'had enough.' We are disillusioned. We begin to realize how infinitely little we can accomplish, either in ourselves or for others. We fail to realize how infinitely important that little is. Youth nearly always has an objective, which it sees as intensely worth while. Middle age often reaches a condition in which it has no objective, except the determination to do its duty to the end, — and, as an objective, that spells defeat."

"I don't feel a bit like that," the Philosopher exclaimed, jubilantly.

"So much the better for you," our Antiquity replied. "In the nature of things, if a man were to feel like that all the way through himself, all of the time, he would die in short order. His liver, and in fact all his vital organs would cease to function! It does happen occasionally. But in most cases Karma comes to the rescue. The man has children who nearly worry him to death, and the lethargy of his liver is jostled by the irritations and anxieties provided by his environment. You laugh. I suppose that is because I have made his liver the scapegoat. But science is beginning to find in the change of the electrical polarity of the cell, the cause of cellular disintegration or in any case of cell disease; and it is only one step from that to the discovery that an acid condition in the mind will affect the electrical balance and thus will produce an acid condition in the blood.

"However, even worries and irritations will not save our friend from himself, for they entail a reaction in their turn, and sometimes extinguish the last spark of fight in him."

"So it is —

> "'Fight one last greatest battle under shield,
> Wage that war well:
> Then seek thy fellows in the shadowy field
> Of asphodel. . . .'

— that you are coming to, is it?" the Philosopher inquired.

"Not if you mean a fight between the human will and the will of nature," answered our Antiquity. "Very far from that. Part of the trouble is that at the age we are considering, a man feels that he must either fight or go under, when in fact it is not resistance that is needed, but co-operation."

"Co-operation with what, may I ask?" said our Visitor, as the speaker paused, seeming to look at his own thought at a distance.

"Co-operation with the soul, would be one way to express it. But let me illustrate my meaning. Take two partners in business. One is about thirty. He has immense vitality, which enables him to go through a day's hard work as if it were a game of base-ball. His idea of a 'rest' is to organize amateur theatricals, or a Boy Scout parade, or a lawn tennis tournament. Even when business is worrying, it is still a game, which he plays as he might play chess — keen to win, but not greatly more so than if he had a nickel bet with his wife on the performance of the new bake-oven he had selected and purchased. He would work like a demon to win (to prove his wife a pessimist!), but all in the spirit of a game. The other partner, let us suppose, is at what the Student called the 'interesting' age of the Philosopher — more than thirty in any case! He works hard, nearly always against the grain, uncomplainingly it is true, and occasionally with enjoyment, but for the most part from a strong sense of duty. He needs money, or those dependent upon him need money. So he works and works, with the same motive that actuated him last year and the year before that and the year before that. When he feels tired, he tells himself he is growing old, and, by an effort of will, sticks at it. He knows just the things that money can give him — and others — and he knows just the things that money cannot give him, and others. He knows, for one thing, that money cannot give him or anyone happiness, even though it can prevent certain minor kinds of unhappiness. Can you imagine his condition, as time passes? And then, can you transfer the picture from the sphere of business to the sphere of discipleship? Can you see what the older man needs to do?"

If we had any suggestions in mind, none of us produced them. So our Antiquity proceeded to answer his own questions.

"The older man," he said, "has been functioning on the same plane, has been using the same weapons, has been actuated by the same motives, for years. In his lower nature he craves novelty and in truth needs it — though in all probability he recognizes neither the craving nor the need. His soul craves novelty too, though in an entirely different sense, because the new condition his soul craves can be brought about only by the transfer of motives to another and a higher plane, and by the use of new weapons which are powers of the soul as yet uncultivated in the personality. In some cases he must cultivate the positive side of virtues which in the past he has exercised only negatively."

"That is absolutely beyond me," our Visitor protested, pleadingly.

"I beg your pardon," our Antiquity murmured. "Let me try to explain. The passive aspect of virtues is their *pralaya*, which is the reason we make no progress with them when we take them in their passive form. For we then work against the law of their nature (that which is in *pralaya* cannot manifest), and we also work against the law of acquirement, which demands positiveness at every point. Endurance is an example. In itself it is a passive virtue, the negative aspect of courage. Yet endurance, in the nature of things, has its

positive and negative sides. To acquire it, or to practice it, we must take its positive aspect."

Once more we laughed, this time in sympathy for our Vistor, whose only comment was, "For pity's sake!"

"Let me try," said the Student. "I think it may be easier to express in terms of our failings rather than in terms of virtue. But let us begin with a diagram."

"Worse and worse," our Visitor sighed.

"All right," assented the Student. "Let us postpone the diagram and begin with a straight line! At one end you have ordinary human shyness, which wants to hide self from observation, and which is due to extreme self-consciousness. At the other end, or pole, you have the self-consciousness which loves to be 'in the lime-light,' which longs to occupy the centre of the stage, which projects itself, and a picture of itself as seen by others, into every event and decision. Clearly, as I see it, they are opposite poles of one and the same defect, no matter, for the moment, how we may define that defect. You may have noticed in family heredity, that a shy generation, representing the negative side of the defect, often produces offspring the reverse of shy, and vice versa. Some children, anyhow, have a genius for picking out the most innocent qualities of their parents, and of deflecting these into aggressive faults! But the point I want to make is that while the positive side of a defect is more objectionable and is more of an obstacle than its negative side, the negative side of a virtue is almost indistinguishable from a positive fault. Charity which consists merely in not being unkind, means complete lack of charity in the true and positive sense. Our friend the Antiquity said that the passive aspect of virtues is their *pralaya*. This means that they are asleep, and charity which is asleep is about as useful as a gun without a cartridge."

"I think I see what you are driving at," our Visitor conceded. "But what has this got to do with the middle-aged man?"

"Everything," our Antiquity answered. "His condition primarily is due to negativeness. He may be immensely positive in some ways; he may be capable of aggression in the best sense and for the best purposes. But whenever, deep in a man's heart, you find depression, discouragement, lack of hope, above all, lack of an objective which he is determined to attain and which he believes he can attain *now*, — you may be sure that the fundamental cause is negativeness, and that he can make himself positive only by the right use of the imagination. He must create an objective if he has not got one. He must create new motives in place of those he has used. He must evoke from his own soul, and in that sense must create in his personality, the new powers or weapons, the right use of which represent the next step in his development. 'Nothing is but thinking makes it so.' Reflection is a magical power which the middle-aged man (or woman) may use and ought to use to make a new creature of himself before the old creature dies for lack of youth and of youth's illusions."

"Where do I come in?" inquired the Philosopher, ruefully. "I want to be

told just where I am wrong and what I ought to do about it. The fault I find with your dissertation is that it has been far too general. Now I want you to be specific and to aim straight at me!"

But our Antiquity knew better. "That is not my job," he said. "I leave that to my betters — and to yours. The one suggestion I can make is that not only a man at your age, but every man, of any age, who is on the path of discipleship, ought at regular intervals most carefully to re-examine his method of prayer and of meditation, to see if it is sufficiently positive, sufficiently constructive, and to determine also whether he has fallen into a *habit*, because, if so, he should change his method for a time, even if in other respects it should seem satisfactory.

"I suppose you will still think me too general; but surely you must see that every case is different. It would be misleading in the extreme to attempt more than a statement of the principles involved. For one thing, many cases are complicated by the fact that through the blindness or sins of their youth, men, by the time they have reached middle age, often have missed their true vocation. If they had found and followed that, they would now be 'healthy, wealthy and wise,' and happy into the bargain. As it is, the channels along which their life-forces were intended to flow, are blocked. Their outlets, so to speak, are stopped up. Their *prana* is thrown back upon itself. This causes congestion, and the negativeness of which I was speaking. In such cases, new channels have to be dug, which is no easy task. But it can be done, and the secret of success is to proceed on the theory that victory is assured."

"But I thought you were speaking chiefly of discipleship," said our Visitor. "In what sense are you using the word 'vocation'? How can a disciple have missed his vocation?"

"There are many ways in which discipleship can be expressed," our Antiquity answered. "You know, for one thing, the difference between the active and the contemplative life, and the possible combination of the two. But a disciple may be married or unmarried; engaged in outer business or in what the world would call 'doing nothing'; may live near the centre of the Society's work, or may live in a place where any work of that sort is impossible."

"Our conversation has travelled a long way from its starting point," the Recorder ventured at this juncture.

"All well brought-up conversations do," retorted the Student.

"But occasionally they return home again," we persisted.

"I should like to lead ours there," the Philosopher volunteered. "It was I who began the trouble by speaking of the illness of our absent friend's sister — that devout and saintly Christian. Perhaps the heaviest part of her cross is that she can so rarely go to Church, for practically she is bed-ridden; and while she is sincerely interested in Theosophy, her Church comes first. She has missed discipleship for just that reason."

"What on earth do you mean?" exclaimed our Visitor. "You have reasoned with me because I frankly proclaim myself a heathen and because I cannot endure Church services!"

"Thereby hangs a tale," the Philosopher answered. "I happen to know that the Historian, with her brother's approval, wrote to her very frankly about the way she was standing in her own light, and that the only result was that she clung more closely to her Church and grew still more cool, as it were, toward Theosophy."

"Perhaps that was due to the Historian's point-blank style," suggested the Student.

"I think not. I think he just told her the truth as he saw it, and that, confronted with the truth, she clung to the form and reacted against the spirit. As a matter of fact I saw the Historian's letter, before it was sent to her, and can remember what he wrote. It was something like this: —

"You want, I believe, completely to serve the Master Christ with all the powers, whatever they are, that you possess. You know that there are certain barriers between yourself and Him, as there are barriers between every one of us and Him, so long as any elements of radical 'unlikeness' to Him remain in us. You know that such barriers may exist on all planes — moral, intellectual and so forth. You know that *likeness to Him* is the key to the problem and the only way by which we can approach or serve Him, and you know that this 'likeness' is not simply a question of moral likeness, but that necessarily it includes similarity of attitude toward such problems of life as we at least can see as problems.

"For instance; neither you nor I could possibly interpret history as the Master interprets it. But our degree of blindness at that point would not lead us into the error of interpreting history as the result solely of economic forces. *He* sees far more deeply; but we *can* see how great a part is played by moral and spiritual factors, and that the evolution of nations must correspond to the evolution of souls.

"Obviously, the difference between ourselves and the materialist, in this case, is vital. The attitude of the materialist would make him stone blind to the Master's purposes, and utterly unable, therefore, to serve the Master or to co-operate with His agents.

"This means that in *every* respect we must try to see things and persons and events and organizations, as the Master sees them. We must use our imagination; we must try, in all humility, 'to put ourselves in His place.' And do not say that this is too bold a thing to do, because, in the interpretation of history, you can do it and have in fact done it.

"How, then, does the Master regard the different Churches? Let us admit at once that we do not know. Would His attitude be at all like that of the Gael, in the last 'Screen of Time'? Frankly, I do not think so. I can imagine a high chêla reading that 'explosion' with considerable amusement, commenting, perhaps, that it is fortunate for the Gael that the Master's patience with *him* is so much greater than the Gael's with any of the Churches! But we can be sure of this: that the Master sees the different Churches as means, more or less good, more or less bad, — *as means to the Father's ends*, and as one set of means among many, because He would see art and science and literature

and politics, and the relations of races, not to speak of health and disease, of hunger and climate and a host of other things, as means which He can use to the same divine ends.

"But what is the attitude of a disciple toward the Churches? Even here, we cannot afford to dogmatize, because the attitude would not be exactly alike in any two cases. In all cases, however, there would be great detachment (the opposite of indifference, by the way). A disciple would work *through* a Church *for* the Master. Except in unusual circumstances, he would work in and through the Church in which he was born, as part of his family Karma. But while necessarily he would receive inspiration and help from the Church of which he is a member, his primary motive would not be to receive, but to give. And he would be entirely independent, spiritually, of its ministrations. Even excommunication from its membership, while it would grieve him, would do so on account of the Church he had desired to serve, rather than for any reason personal to himself.

"The more enlightened of the Christian saints have made this quite clear. St. John of the Cross, in the third Book of his *Ascent of Mount Carmel*, speaking of the 'right use of Churches and Oratories,' declares in effect that they should be used only as means to an end, and never as ends in themselves. People who cling to Churches, he says, are 'like children to whom, when we want to take anything from them which they hold in one hand, we give something to hold in the other, that they may not cry, having both hands empty.'

"The saints of other religions have been still more explicit. No more hide-bound Church has ever existed than that of the Brahmins, yet Shankara Acharya, a Brahmin, dared to say openly that no man could become a disciple until he had acquired 'the condition of refusing to lean on external things,' the first and most elementary definition of which includes all ritual and Church observance. A disciple may practise ritual; he may observe the Law in the Jewish sense of the word: but he cannot be a disciple so long as he leans upon it or is in any way dependent upon its observance. The Law is for the multitude, which must lean upon something, and cannot lean upon anything unless it be external. But such dependence upon external things makes likeness to the Master impossible at that point, and therefore acts as a barrier between ourselves and Him, — between you and Him. In other words, you are 'tied and bound,' not by 'the chain of your sins,' but by that which in most people would be a virtue.

"The Historian, as an old and admiring friend, then told her that he cared too much for her happiness to be willing to remain silent when he knew on the one hand how sincere and deep was her desire for discipleship, and, on the other hand, how impossible her own attitude was making the attainment of her goal."

"She was offended?"

"I think not. But she did not understand. And she might at least have remembered that St. John of the Cross was canonized, and that Shankara is acclaimed Acharya by every living Brahmin of to-day, who thereby recognizes in him, as Mr. Johnston has told us, a saint 'who causes others to go forward.'"

At this point it occurred to the Recorder that the topic of Church membership, its opportunities and its pitfalls, would make a good subject for an article in the QUARTERLY. So he turned to one of our regular contributors who was present, and asked, "What are you thinking of as the subject of your next article?" The reply was prompt: "Of nothing. Each article I undertake shows up such lamentable deficiencies and such lack of ability to think, that I would rather dig post holes than write anything."

This raised a storm. Every one of us instantly desired to contribute! Theoretically it would have seemed impossible to crowd so much good advice into five minutes. The Philosopher led off.

"Yours is an old complaint," he remarked. "But the worst of it is, in your case, that you feel the same way about most of your efforts, and not only about the QUARTERLY, — you feel like that about your business, even about your prayer and meditation, I suspect. You would feel that way about your post holes if you dug them. And you do not realize that this attitude toward what you do is your most formidable barrier and limitation, and *not* the performance which you see and criticize and condemn."

"At any rate," observed the Contributor cheerfully, "after writing articles all these years, the very number of them ought to act as a remedy before long, — at least if there is anything in the proverb about water wearing away stone."

"Don't build on any such false hope," warned the Student. "The only remedy is to attack the attitude in itself, trying to understand it. Begin by absolutely forbidding yourself any such thoughts — by regarding such thoughts as a sin — just as a man, who has been a drunkard, must stop drinking before he can hope really to understand the evil of which he has been guilty."

"It is one of the usual penalties of sin," interjected the Sage, "that we have to go to an opposite extreme for a time, before we can attain a balanced attitude."

"Yes," agreed the Student, "just as a man who has ruined his digestion by overeating, may have to starve himself for a time before he can afford to eat normally."

"And remember," continued the Sage," that there is only a hair-line between the power of anxiety which is constrictive (as Mr. Judge said), and really awful because of the paralysis it engenders, and that other power of anxiety — that simple but intense desire to serve — which, *because it trusts*, enables us to give our utmost and our best: just a hair-line, just a turn of the hand. And please believe, because it is the truth, that many people have passed from the one to the other, at least in some directions, and that you can do so too, gaining freedom of action thereby, which means the full, free use, of all your faculties of heart, mind, imagination."

"Public speaking," the Student took advantage of a momentary pause, "is, I think, as good an illustration as any. We have all seen more than one man, almost speechless from anxiety during his first attempts, pass from that to freedom."

"Remember, too," added the Sage, "that the greater the initial constriction, the greater may and should be the ultimate ability to give, in this as in all other fields of 'self-expression.'"

T.

LETTERS TO STUDENTS

January 22nd, 1912.

DEAR ———

I am glad to acknowledge your letter of the 27th of December which has interested me greatly. You write about meditation and the difficulties you experience. It *is* one of the most difficult of subjects and we all have lots to learn about it. I shall try to reply to your several questions and comments in the hope that it will shed some light on the matter.

First of all, you are quite right in thinking that confusion has arisen because of the mixing up of the names "meditation," "concentration," "contemplation," and others. For instance the *Meditations of Marcus Aurelius* are really only thoughts about life, and from our point of view this is a misuse of the term.

The fundamental difficulty, however, is because real meditation is an activity of the inner self and transcends the brain and all forms of mental activity. Consequently there is immediate trouble when you attempt to describe it in terms of thought; when you try to explain it to the brain, whether your own or another's.

Please keep this fundamental idea in mind, that meditation is an activity of the inner self, and not of the intellect or mind. In order to induce this inner activity, or in order to give it a chance, we have to quiet the outer activity; hence the advice to practise concentration, which is in order to learn control of the activity of the brain or mind. Concentration itself is not a part of meditation, nor does the mind or brain have anything to do with it. Of course it is here that there is the greatest confusion, for nearly everyone tries to meditate with their minds, as if it were some kind of mental activity. On the other hand, if we were to divide meditation into stages, in order to make it clearer to beginners, we should certainly consider that the preliminary stage had to do with mental control. The borderland, therefore, makes another area of confusion. People who want to learn how to meditate are told to do certain things with their minds. They understand those stages, but do not realize that they are only preliminary exercises, as it were, which precede the real thing.

We do have to learn how to quiet our minds entirely, and at the same time remain awake and positive and active. Most people go to sleep as soon as their minds cease functioning, but that is not necessary; it is simply that their inner selves are not sufficiently awake and sufficiently alive to take the place of mental activity when mental activity stops.

There are several ways of helping to awaken this inner self and to assist the general situation. Aspiration, devotion, love of the Masters, prayer — especially prayer — all are activities of the inner self, and when cultivated tend to awaken and strengthen it. I do not believe that it is possible to learn how to meditate in the real sense without these other qualities or virtues being developed to a considerable degree. The inner self must be fed and must be given life and strength and virility before it can function freely, as it does in meditation.

These thoughts may help to make the matter a little clearer. I shall be glad to go back to the subject if you care to ask more questions.

I am most grateful for your good wishes, which I heartily reciprocate.

With kindest regards, I am

Sincerely yours,

C. A. GRISCOM, JR.

June 2nd, 1912.

DEAR ———

My reply to your letter of April fourth has been delayed by the extra work entailed by the Convention. I am very glad you sent me a copy of the newspaper containing your verses, which I have read with interest.

You say that you have no actual knowledge of the existence of Masters, and that you do not consider the proof of the existence of the living Christ as conclusive; and therefore you find it difficult to cultivate in your heart love of the Masters or of the living Christ. It is a common trouble, and has a very simple solution. We never can *know* of the existence of the Masters through our minds, because our minds do not reach to the plane where they exist. We have got to learn of their existence through our hearts, through feeling, through the power of love, which I advise you to cultivate. In speaking of the heart, I of course do not mean the physical heart, but that part of the nature which we designate by that word, the part with which and through which operate not only our deepest feelings but also our wills and such qualities as devotion and aspiration. If you attempt to weigh evidence of the existence of the Master, you are entering on an endless and a hopeless problem, with a faculty that will never and can never get you to a safe haven. I strongly advise you to drop all that side of the question, for the time being at any rate, and to centre all the powers of your nature on the effort to reach your own soul, and through it the great spiritual beings who function on the plane where your soul dwells.

You say that even if you could reach these great spiritual beings they would fill you with awe, but would not of necessity inspire you with love. That is again because you are considering the matter with your mind, which does not love and has no power to love. As a matter of fact when you do, as you undoubtedly will, come into contact with those great beings, through your devotion, aspiration and prayer, the reaction upon you will be not to inspire you with awe but to *fill you with love*, and the clearer the vision, the greater will be the love you feel.

The road to the Masters is through obedience, and until you are able to discover for yourself what they wish you to do, the only safe thing is to follow with perfect faithfulness those injunctions which reach you in other ways and which you have reason to believe come from them.

I thank you very much for your Easter greetings, and shall be glad to hear from you frequently.

Yours sincerely,

C. A. GRISCOM, JR.

October 22nd, 1912.

DEAR ———

Going back to your letter of the third of July, and to your first question, as to whether I speak with authority or as one of the scribes: I don't quite know what you mean. No one in the Theosophical Movement speaks with authority save the Masters; and you will learn from experience that even they rarely exercise the authority which they have.

One of our cardinal principles is that you must always use your discrimination, and should not accept any statement save as something to be tested by your own intuition. On the other hand, there is a point reached in Occultism when the most implicit obedience, the most absolute self-surrender, are the essential requisites of progress.

There would appear to be a contradiction here; and indeed the spiritual life is a series of paradoxes. The reconciliation of this apparent contradiction lies in the fact that it is not until you realize that there is no essential difference between your own higher self, or your real inner self, and the Master who stands at the head of your Ray, that you *can* surrender yourself to him and be perfectly obedient to him.

So far as your particular point is concerned, it does not require authority to make a definite statement of that kind. It only requires a little experience, and a little knowledge of the spiritual experience of others. You, yourself, can test the validity of the statement by reading the biographies and the autobiographies of some of the saints and mystics.

It may seem to you presumptuous to believe that you can come into contact with Masters, by purification and self-conquest. Or it may seem to you that the amount of these virtues that will be necessary before you can hope for such a privilege is more than you would be capable of acquiring. But I think you are forgetting their side of it, and are overlooking the fact that they are most keenly anxious to reach you, and that they are doing everything in their power at all times (and I mean this literally) to encourage, stimulate and help you to the point where you can enter into conscious, daily communion with them. They want you, not only for your own sake, but because they want efficient disciples who will help them to reach and to gain other souls.

I have read with interest what you say about the way in which you attempt to meditate, and I think that, for the time being, the method ought to be fruitful and helpful. One comment I would make is that you should address your prayers to the Master whom you hope to reach, and not to some abstract, infinite and remote Heavenly Father who transcends your imagination.

The subject of meditation is one that you will learn a great deal more about as you progress, and — another paradox — is one that you have got to find out about for yourself!

I shall be glad to hear from you again when you feel like writing.

With kind regards,

Sincerely yours,

C. A. GRISCOM, JR.

December 1st, 1912.

DEAR ———

I have your letter of November 26th, which I shall answer immediately because of the question which you ask me — whether I have seen the Masters myself, and whether I possess absolute knowledge of their existence.

* * * * * * * *

What earthly difference does it make to you what my opinion about such matters may be, or what my experience may have been? That is mine, not yours; and nothing can make it yours. I believe in the Masters and in their existence — so do a lot of other people, but the most that this can mean to you is that it justifies you (or you may think that it justifies you) in trying to find out for yourself about them and their existence.

It is the same thing with the experiences of the saints, except that we can say in addition that they have left detailed records of their inner experiences for the help and guidance of others. It is therefore possible for you intelligently to direct your own efforts and to check the validity of your resulting experiences with their recorded experiences.

You seem to think that because the visions of the saints differ, that is a criticism against them; but from my point of view it should have been so, or such things would not be in accord with our theosophical philosophy which teaches that there is not only a single spiritual being known as Jesus Christ, but that there are other Masters and countless disciples of all kinds and grades, who are helping the members of the human race to reach enlightenment. There is no doubt in my mind that Jeanne d'Arc did see the angel Michael and was helped and guided by him. But she also saw Saint Catherine and Saint Margaret; and all this means to my mind is that in her military exploits she was helped by Saint Michael, who for two thousand years has by tradition and legend been considered a warrior; and that in her personal life she was helped by two women disciples, who may actually have been Saint Catherine and Saint Margaret, or may have been two disciples to whom her mind with its Catholic education, gave these names.

You must remember that all of the experiences of the Saints that have come down to us, come through two colourings: one the colouring of the mind of the saint himself, through which they would naturally be affected by his time, environment, etc.; and the other, the layer of colour from his biographer. It is our business, with our enlarged vision, to see the fundamental truth beyond these veils, — and all that this fundamental truth really amounts to is that it is possible for human beings at any time to reach the spiritual world, and to come into conscious communion with spiritual beings who will help them in their fight for self-conquest and self-purification.

I should like to hear from you about these things when you have thought them over further. Thank you for the information you give me about your own past religious experiences.

With kindest regards, I am

Sincerely yours,

C. A. GRISCOM, JR.

January 26th, 1913.

DEAR ———

* * * * * * * *

I have read with care what you say about the matter of asking me a personal question about my own experience, and that you did not mean this in any way to be an infraction of proper procedure.

Perhaps if I put the matter to you in another way it will help you to clear up your views. You can regard Christianity, real Christianity, which does not differ except as to method from any other kind of effort to reach the heart of life, as an experimental science, and you can approach it just as you would the study of chemistry. You read in books, or you are told by your teachers, certain general laws which govern the association of the elements. In accordance with these laws you are told that if you combine certain elements in certain ways, something definite will happen, an explosion, a reaction, a new combination. You take this on faith in most instances, for it has been verified by experiment so often that it is hardly worth your while to try it yourself. But you can if you like. So it is with the facts of the spiritual life. The laws are laid down in countless books of all religions. Methods differ, but not very much. The great difference is not in the method so much as in the style of language or the symbol or analogy which is used to explain the law, or in the emphasis which is placed upon some one or another part of the process. You are told that if you do certain things faithfully, you will get certain results. You can take this on faith because it has been verified so often in available human experience, or you can take the attitude of the doubter and say that you are not sure those results will follow. In either event the obvious thing to do is to try the experiment. The one difference between chemistry and discipleship is that in chemistry, the matter being one entirely of the mind, we can learn from the experience of others, while in discipleship we have to do everything ourselves in order to know, for we only know truly what we are, what we have ourselves lived.

* * * * * * * *

With best wishes, I am

Fraternally,

C. A. GRISCOM, JR.

Pure love is not mercenary; it does not find its strength in hope; it is content to love. — BERNARD OF CLAIRVAUX.

REVIEWS

Painted Windows, by A Gentleman with a Duster (who is at this writing catalogued in the New York Public libraries as Henry Scott Oliver, and hailed in the London reviews as Harold Begbie); G. P. Putnam's Sons, 1922.

This book should be of interest to many readers of the QUARTERLY, not only because it is entertainingly and even brilliantly written, but because it is a sign of the times, of that fermentation of thought, and re-awakening, which have been increasingly manifest since 1875. The author "seeks to discover a reason for the present rather ignoble situation of the Church in the affections of men," and to this end he studies the character, utterances, and writings of twelve prominent leaders of religious thought in England. The character sketches are brilliant, fair-minded, seeking virtue rather than defect, and never carping or captious. Excellent selections are made from the published books or utterances of each individual; and the several characteristic contributions are brought out clearly The author strives to be constructive, and he seems to be thoroughly sincere — for he has been suspected of insincerity, we feel unjustly. He is looking for a "unifying principle" which should characterize the attitude and efforts of the many Christian denominations — not so much in the ordinary sense of Church Unity, as from a realization of the need for better understanding both of natural and of spiritual laws, and above all of the true purposes of Christianity. His attitude here is genuinely theosophic, and the method of his book is distinctly a parallel with the theosophic method. He sees that the intelligent worldly man of the Western world to-day, is outside the Christian field, even if he be sometimes nominally enrolled in one or another of its Churches. He sees that Christian principles do not rule statesmen or politicians except in so far as it is expedient to appeal to them. "Look closely into the great achievements of the Washington Conference and you will find that the nations are not voluntarily seeking the rational ideal of peace, but are being driven by urgent necessity into a course of reason" (p. 212). He hopes to turn the Church's "moral earnestness, its manifold self-sacrifice, and its great but conflicting energies" away from "a war of words," from blind satisfaction in, and dependence on, tradition alone, into a path of real and practical leadership in the things of the spirit, leading men consciously, as spirits, "out of the darkness of an animal ancestry into the Light of an immortal inheritance as children of God . . . born again into the knowledge of spiritual reality" (p. 228). "It is curious," he writes pointedly in conclusion, "if Christianity is from heaven, that it exercises so little power in the affairs of the human race. Far from exercising power in any noticeable degree, it now ceases to be even attractive. The successors of St. Paul are not shaping world policy at Washington; they are organizing whist drives and opening bazaars."

No one is likely to agree with all that the author suggests. His "politics of idealism" is linked with a lamentable pacifism; — he seems to have no understanding of a Master's peace. Yet he feels that out of her present lethargy "the Church can only be roused by the trumpets of war" (p. 226), and he approves of Bishop Temple's militant Christianity! He is, with so many others to-day, far more concerned with a reformation of the present world for the benefit of future generations, than in the transformation and salvation of the individual — forgetful that the individual of the future, however favourable his environment, must still be saved as an individual, and that only one by one is the true kingdom of heaven achieved as the hearts of men are changed.

A. G.

Blackwood's Magazine for June (Edinburgh) contains the usual "Musings without Method," which always are instructive and with which the present reviewer almost invariably finds himself in complete sympathy. Very often we are asked where to obtain a sane view of current world events. We know of no better means than these "Musings," which are sound, and which never descend to the cheap tone of more than one English weekly. We are convinced that it is the duty of students of Theosophy — an opportunity for service as well as a duty — to understand what is going on in the world, and to keep in touch with the main currents of modern thought and action, with which the magazines and newspapers of America have, unfortunately, only a superficial acquaintance, and not always even that.

T.

La Mystification des Peuples Alliés: Pourquoi? Comment? Par Qui? by André Chéradame; Imprimerie Ch. Hérissey, Évreux (Eure), France.

Those who read the THEOSOPHICAL QUARTERLY while the great war was being fought, may remember frequent references to the earlier works of M. Chéradame, particularly to his *Le plan pangermaniste démasqué*, and to his *The United States and Pangermania*. His present book is at least as enlightening, and we wish greatly that it could be translated into English and widely read. The author again unveils Germany's plans, and also explains her purpose in debasing the value of the paper mark. The influences which surround Mr. Lloyd George are clearly indicated, as well as their connection with Hugo Stinnes and others in Germany who, while pretending to disagree among themselves, actually are co-operating, with amazing success, to mystify the Allies and to turn a military defeat into a Pangerman triumph.

Z.

Will-Power and Work, by Jules Payot, Rector of the Aix-Marseilles University; Funk and Wagnalls Company, 1921.

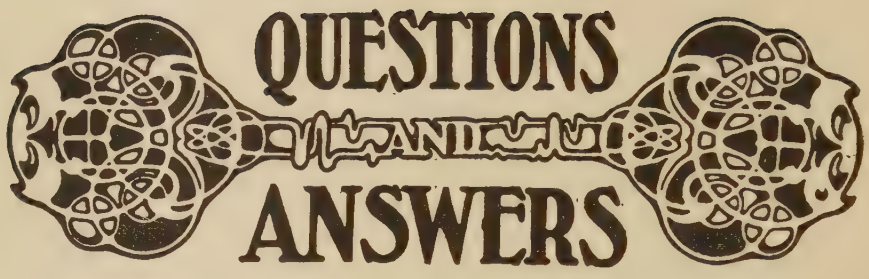
This is a book that deals with self-education, a subject in which all readers of the QUARTERLY are interested. It is suggestive and helpful. The author does not seem to be connected with any officially recognized religion, but his attitude is essentially religious. He defines real intelligence as the ability to profit by one's experience, and claims that he has done so. As one result, he discovered in the course of time "that human life would be in no way above the life of the beasts of the field if it were not an effort toward a spirituality more and more pure." Basing everything upon experience — upon that of others as well as upon his own — he gives us his conclusions upon such subjects as how to work with the least waste of time and energy; upon the management of attention; upon the right use of memory, and upon the advantages and dangers of reading. He insists that "intelligence implies a strong moral education," and he does not define "moral" narrowly, as may be judged from his corollary, — "We recognize the unintelligent by their inability to see a question dissociated from themselves." We wish that we could have been brought up with this book as part of our curriculum!

T.

The Crowd — A Study of the Popular Mind, by Gustave Le Bon; Fisher Unwin.

That he may understand more of himself and of the world in which he lives, every student of Theosophy should read and study this book. It deals primarily with the psychology of crowds, but it deals also with those elements in ourselves which enter into the composition of crowds, or, rather, which are likely to become predominant in us if ever we permit ourselves "to swim with the crowd." Further, it is an illuminating study of democracy as a method of government. It does not deal with principles, but with known facts, and draws the lesson from those. It is a book to read and to recommend.

E. T. H.



QUESTION NO. 269. — *As a question arising from answers in the January issue of the* QUARTERLY, *I should like to know whether the artist, who is a genius, gets a glimpse of Reality and expresses it through the medium of his art, whether painting, sculpture, music or poetry? Or is he merely imitating psychic reflections of the spiritual light? I wonder to what extent the instrument must be pure, in order to give us a faithful translation of a divine inspiration.*

ANSWER. — The answer to the first part of the question is, Yes. The second part of the question seems to be based upon the supposition that a psychic reflection necessarily is a distortion. The fact, as I understand it, is that the light of the spirit cannot be translated into terms of human consciousness, or be expressed in words, or colour, or form, or sound, as we know these modes of expression, except as the result of reflection from or through some plane of the psychic world. But this does not imply distortion. The three higher planes of the psychic world, corresponding to the Atma, Buddhi, Manas of the human principles, are pure and clear, and reflect truly. The four lower planes distort and pervert, because in themselves they are distorted and perverted: they are reflections of reflectors.

As an answer to the third part of the question, I suggest that theoretically the human instrument should be pure utterly in order to translate divine inspiration faithfully. But purity, in the deeper sense, as *Light on the Path* tells us, depends upon the plane from which the motive or impulse springs. We know, unfortunately, that a man who has been a creative genius, can fall from those heights to the depths of banality. We also know that a man who has sinned grievously, can rise to heights of pure and self-sacrificing devotion to truth, to beauty, to goodness. We know, finally, from the lives of great artists, that pure and unselfish devotion to beauty does not always imply pure and unselfish devotion to goodness or to truth. Impurity in one direction is certain, in time, to pollute other impulses and motives originally pure; but until that pollution has been consummated, we shall often find flashes of real genius from men whose lives, in the ordinary sense, are the reverse of pure.

T.

QUESTION NO. 270. — *The three Gunas in nature, Sattva, Rajas and Tamas, are said to be active in all created beings on the earth, and amongst the heavenly Hierarchies. ("There is no creature on earth nor among the hosts in heaven who is free from these three qualities which arise from nature," Bhagavad Gita, Chapter 18.) 1. Do these Gunas act spontaneously and periodically at certain times, and after certain periodicity numbers for individuals and nations?*

2. How can this law be combined with the law of Karma?

ANSWER. — Gunas or Trigunas are defined in the *Theosophical Glossary* as: "The three divisions of the inherent qualities of differentiated matter — *i.e.*, of pure quiescence (sattva), of activity and desire (rajas), of stagnation and decay (tamas). They correspond with Vishnu, Brahma and Shiva." As inherent qualities of matter it would appear that they must affect all spirit incarnated in matter, that is all beings short of the Absolute, though in varying degree. The coarser the matter, the more tamas and the less sattva; the finer the matter, the more sattva will predominate and the less there will be of tamas. The "body" of a high spiritual

being must be composed of matter, inconceivably fine, and yet still differentiated matter, with, potentially at least, all three qualities of sattva, rajas and tamas.

The law of cycles affects all forces in the universe. There are periods of out-breathing and in-breathing, of growth and of decay, of light and darkness, spirituality and materialism. So there must be periods of greater activity for the tamas quality, and other periods for rajas or sattva. When its cyclic time comes, stirred to activity by universal law, the tamas or sattva quality in the matter with which we are clothed is roused and acts on us, "spontaneously" so far as we are concerned. The same thing must be true not only of individuals but of nations, and of the very stars in their courses. This is the truth that lies back of much-ridiculed astrology, for stars and men are parts of one universe and are moved by the same laws and the same cycles.

2. There would seem to be no difficulty in reconciling this law with personal Karma. Where a man stands, in the path of his evolution, is determined by what he has done in the past, by the relation which his will has borne to universal law, by his obedience or disobedience. This is his Karma. Where he stands, again, determines the strength and kind of universal force that will play upon him. Two travellers start on a journey. One pushes on steadily, crossing the rivers in his path in the dry season and arrives safely at his goal. The other loiters by the way, is overtaken by floods in the rainy season and is drowned. Cyclic law was the same for both, and the Karma of daily duty, faithfully performed or faithlessly neglected, determined its effect on the individual.

J. F. B. M.

ANSWER. — (1) The questioner should begin by asking himself what he knows about the Gunas, from his own experience of them. What, for instance, does he know about Tamas, the quality of inertia, of lethargy, of sloth, inherent in nature? He must know that this quality has more power over him at certain times than ordinarily, — perhaps when he first rises in the morning. If so, he can answer at once that Tamas affects him periodically and, in a sense, spontaneously, though as an expression of the law of cause and effect, which is Karma, seeing that his inertia is not inflicted upon him by some outside agency, but is the result of his own past conduct, and may be due to some form of self-indulgence, such as over-eating.

Having answered the question in the light of his own experience, the questioner should remember that Tamas, like every other lower quality, is spiritual *in its origin*, and should ask himself of what it may be a perversion. He will then see that inertia results in stagnation, which is death, and he will understand what H. P. B. meant when she said that Tamas corresponds with Shiva, because Shiva is the Destroyer or Re-creator of the Hindu Trinity of qualities. As always, the perversion contains within itself its own antidote, by self-destruction. (2) As Karma is the law which governs the action of the Gunas — the Law of Cause and Effect — there can be no question of "combination." Gunas are qualities; Karma is law; both operate on the planes of differentiated matter. In Nature, everything save the will of man, acts under law; and even man's free will (or self-will) can do no more than *modify* the operation of law, — always to his own destruction if he persist.

C.-T

T·S·ACTIVITIES

REPORT OF THE ANNUAL CONVENTION OF THE THEOSOPHICAL SOCIETY

Delegates, members-at-large, and members of the New York and other Branches were assembled at 64 Washington Mews on Saturday, April 29th, 1922, long before the hour set for the opening of the Annual Convention of the T. S. At 10.30 A.M. the Convention was called to order by Mr. Charles Johnston, Chairman of the Executive Committee, who asked that temporary organization be effected. On motion made by Professor Henry Bedinger Mitchell, and seconded by Mr. Acton Griscom, Mr. Johnston was nominated and duly elected as Temporary Chairman. It was moved by Mr. J. F. B. Mitchell, and seconded by Mr. Gardiner Hope Miller, that Miss Julia Chickering be elected Temporary Secretary. She was so elected, and the temporary officers were installed. Mr. K. D. Perkins moved that the Temporary Chair appoint a Committee on Credentials. Motion seconded by Mr. E. T. Hargrove, and carried. The Chairman stated that since this was a Convention of Branches of the T. S., which had voting power according to the number of their members in good standing, he would appoint on that Committee those who knew these facts — Professor Mitchell, the Treasurer T. S.; Miss I. E. Perkins, the Secretary T. S., and Miss Martha E. Youngs, the Assistant Treasurer. The Committee was asked to report to the Convention as soon as possible.

Address of the Temporary Chairman

Mr. Johnston: While the Committee is performing its very essential work, I shall take the opportunity to address a very cordial welcome to all those here present as delegates of Branches of The Theosophical Society, or as members who are not delegates. Every Convention, I think, is quite properly called the most important Convention that The Theosophical Society has ever held. It ought to be so. Each year should see us in advance of our mark of the year before, better equipped for our work, and doing more valuable service. It is therefore entirely true that this is the most important Convention since the Society was founded forty-seven years ago, and the responsibility which we bear, as representing The Theosophical Society and as individual members thereof, is what I ask everyone to keep in mind throughout the whole of the Convention.

The atmosphere of the world to-day has been growing steadily more turbid: there is a failure to see intellectual principles, which is bad; and a failure to discern moral principles, which is far worse. In this steadily rising tide of confusion, The Theosophical Society stands, and must stand, as the one firm rock in the outer world, — the only centre where it is absolutely certain that moral principles will be discerned and that right intellectual principles will be enunciated. That is our responsibility to the world and to the future. The Theosophical Society is to form the foundation stone of the future religious movements of humanity. Each one of us is an integral part of that foundation stone and must share its firmness, steadiness, and integrity. Therefore each one of us, and the Society as a whole, has a heavy moral and spiritual responsibility which I hope that everyone of us will keep in mind during the Convention. Every moment of it is of vital importance. Our responsibility is the measure of our opportunity. Therefore let us go forward to our opportunity with faith, courage, and a splendid hope. Let us make the Convention a great success.

Report of the Committee on Credentials

Professor Mitchell: Having examined all the credentials presented, the Committee on Credentials begs to report that 22 Branches are represented here to-day, either by delegates or proxies, entitled to cast 101 votes. These Branches are in six different countries, Venezuela, South America; Great Britain; Norway; Canada; Czecho-Slovakia and the United States — while our members-at-large, not here entitled to representation, would add to the number of countries participating in our Movement. The Branches so represented are:

Altagracia de Orituco, Venezuela
Aurora, Oakland, Cal.
Aussig, Aussig, Czecho-Slovakia
Cincinnati, Cincinnati, O.
W. Q. Judge, Gateshead, England
Hope, Providence, R. I.
Indianapolis, Indianapolis, Ind.
Jehoshua, San Fernando de Apure, Venezuela
Karma, Kristiania, Norway
Krishna, South Shields, England
Middletown, Middletown, O.
Newcastle, Newcastle-on-Tyne, England
New York, New York
Norfolk, Norfolk, England
Pacific, Los Angeles, Cal.
Pittsburgh, Pittsburgh, Pa.
Sravakas, Salamanca, New York
Stockton, Stockton, Cal.
Toronto, Toronto, Canada
Venezuela, Caracas, Venezuela
Virya, Denver, Colorado
Whitley Bay, Whitley Bay, England

On motion made and seconded, the report of the Committee on Credentials was accepted, with thanks, and the Committee discharged.

The next business being the permanent organization of the Convention, Doctor C. C. Clark nominated Professor Mitchell as Permanent Chairman; this was seconded by Mr. Hargrove, and carried. For Permanent Secretary and Assistant Secretary, respectively, Miss Perkins and Miss Chickering were nominated by Mr. Woodbridge, seconded by Mr. C. M. Saxe, and declared elected. The permanent officers being installed, a vote of thanks to the Temporary Chairman was moved, seconded, and carried.

Address of the Permanent Chairman

The Chairman (Professor Mitchell): Each year that I have watched our Convention assemble, each year that you have given me the high privilege of serving as its Chairman, my first thought has been the same. I make no apology for the fact that it is mine again to-day, nor — since each one of us can give only what he is, speak only the truth that fills his own heart and soul — for the fact which may seem more to demand apology, that I shall again voice it as though I had never done so before. My first thought is of the age-long effort, the endless sacrifice and splendour of courage, the heroic self-giving, and indomitable will, the untiring patience and undimmed radiance of hope, the stored treasures of the spirit and the concentration of infinite power, which come here to a focus as on a single point.

My mind goes back in retrospect over the forty-seven years since the Society was founded — nearly half a century ago. I see again, as though they were still here with us, the figures of those, great or lowly, who gave to it their best, their life, their all — some of whom I knew and loved, in whose footsteps or by whose side the magic of a happy Karma permitted me for a time to walk; some whose pictures now look down upon us from these walls, — Mr. Griscom, Mrs. Keightley, Miss Hillard, General Ludlow, Madame Blavatsky, Mr. Judge. Judge! whom so many knew, and never knew! whose humility rose around him hiding him from us, till General Ludlow likened him to a submerged continent, revealing its lofty peaks as but islands jutting from the surface of the sea. But in the perspective of time, the sea subsides, and we see the height of those towering mountain ranges of attainment, the far expanse and fertile planes of his human sympathy. We need distance to see mountains; we can delimit continents only on a world-wide map.

And beyond these, antedating our present outer foundation — in that far perspective of our true history which these Conventions conjure to our sight — we see others, whom we never knew in life, those not of our own time or ray, but linking century to century through all the past: the long ranks of the servants and agents, the warriors and ambassadors of the great Lodge which

sent them forth. For the most part their faces are hidden from us, but we catch the gleam of the divine radiance reflected from burnished helm and armour, from lance and shield and sword — the bright weapon of obedience with which they waged their immortal warfare — to which we, too, are called. And behind them others, and still others; long lines converging on the Masters and Avatars of many lands and races — Christ and Buddha, Krishna and Osiris, till sight is lost and blinded in a sea of light. The hosts of heaven look down on us to-day.

What is it that they see? We have no visitors here now. This is one of the few times in the year when we meet and speak as members and as delegates, with no outsiders present, with no need to conceal our feeling or to veil our thought. But if some passing stranger were to enter by yonder open door, what is it he would see? We are not meeting in an imposing hall — but in what was once a stable in an obscure mews. Our numbers are not impressive — a few score only are here. Nor is it a gathering of those whom the world acclaims, who have been given the world's gifts of place and fame. As we look about us we see only the kind familiar faces of trusted, long-tested friends. Very fortunately there is not a newspaper in the city which either knows what we are doing or would deem it worthy of a line of print. To the eyes of the curious we should seem too respectable to be interesting, too small and quiet to possess significance in this time of turgid talk and turmoil. And yet — the great Lodge of Masters, their chêlas and their chêlas' chêlas, are looking down on us to-day, as the inheritors of the ages, the trustees of the world's hope.

As Mr. Johnston reminded us, we have been told that the Society was founded to become the corner stone of the future religions of humanity, to form a nucleus of a universal brotherhood. Do we realize what these words mean? Do we think of what it means to be a nucleus? Of what lies stored in the nucleus of a living cell? So small we cannot see it with the unaided eye, in that tiny speck of living substance is concentrated the accumulated experience, the summed achievement, of æons upon æons of upward striving life. It is itself that life. It stretches back to the primordial slime and the primordial light, beginningless, infinite, divine. It sums and holds within itself all that preceded it. The whole evolution of its race or kind is stored in it. Every hard-learned lesson, every hard-fought struggle, every victory won and every power gained, through unnumbered generations, is here held and synthesized — made dynamic in the present and formative of the future. What that future may bring to it, to what such a living nucleus may lead, no man can say. For the goal to which life presses in its ceaseless evolution is as far beyond all human ken as the infinite transcends the finite.

If this be true of the nucleus of every living cell, of the germ plasm of fish and bird and beast, of the seed of every tree and plant, what must it mean to form the nucleus of a universal brotherhood of *humanity* — of the whole human race? Can there be any human achievement of the past, anything which has been created and gathered up in the unbroken stream of human life, that has not come down to be now contained in it? Can there be any virtue which man has ever exemplified, any experience of soul or heart or mind, any height of moral grandeur, any nobility of spirit or splendour of power, or heroism of self-sacrifice, any height or depth of wisdom, any reach of consciousness or gift from the Divine, that man has ever known, which must not be contained within the nucleus of the brotherhood of humanity; which must not now be here, living, dynamic, formative, the gifts from the great of all the past, to the nucleus The Theosophical Society is to form?

So small is the nucleus! So small these vehicles of life! So silent are life's processes, but so infinitely potent! There is no blare of trumpets attending the growth of a nucleus. It takes place silently, smoothly, surely, through generation after generation; unfolding its potentialities, gathering up again into itself its actualities; unhurriedly, undeviatingly, unrolling the divine plan of its evolution.

It faces forward. It presses ever on into the unknown. It fronts difficulties, hardships, change and enemies of every kind. It must conquer or cease to be. It conquers. It passes through wracking crises to emerge transformed by new powers born therein — and yet it is forever the same, itself, beginningless and from eternity. Such is the life of the nucleus — such the life of our movement; the life that lives in us here to-day, which we meet to further, to make manifest, and to pass on to those who shall inherit the trust which is now ours.

"The kingdom of heaven is like to a grain of mustard seed . . . which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs and becometh a tree." The thought comes to us in the words of Christ, but the parable is far older than his incarnation in Palestine. We find it also in the Upanishads, "This soul of mine, in the inner being, is smaller than a grain of rice, or a grain of barley, or a grain of mustard seed . . . ," for this symbol of the seed is drawn from the mystery teaching of the Lodge itself.

What makes the seed a true symbol of the soul, of the kingdom of heaven? It is because it is a nucleus. It is because it stores in itself the age-long evolution of the past, the infinite potentialities of the future. It is because, too, of its *power to respond* to the hidden forces of earth and air and water, and the light and heat of the sun — to the nether powers of darkness and to the etheric powers of light. It sends its roots deep into the earth, and draws upon the nether energies of decay and foulness, purifying and transmuting them by its magic alchemy. It sends its shoots upward to the light, and opens its budding leaves to the rays of the sun. It draws to itself the moisture of water and the breath of air, and from all combined, it builds an upward aspiring growth — a growth which is fruitful, which bears seed and reproduces itself. "But when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." It has the power to *respond;* and that power, too, is ours.

Let us think, for a moment, of these nether and superior powers, to which the seed responds, to which we must respond, and which, themselves unbounded, bound the narrow zone in which our personal lives are lived.

The mathematics of the infinitesimal and of the infinite are alike different from the mathematics of the finite; and this same difference is manifest in physics and in mechanics, though it has not yet been so clearly formulated there. If we look within the atom, to the realm of the infinitesimal, and study those minute centres of force which we call electrons, we find ceaseless, dynamic motion, and the spontaneous, self-liberating energy of radio-activity. If we look above us to the infinitudes of space, to the blazing suns and stars and the planets that revolve about them, we see this same *self-moving* quality, the same inherent energy, the same infinity of power continually liberated and active. But in the world of the finite, in the realm between these two as in a zone of equilibrium, we find a different law — the law of inertia, that bodies remain at rest or in motion in a straight line, unless acted upon by an *external* force. Here alone do we find bodies which are not self-moving, forms which must draw from either above or below themselves for the vital energy that is to animate them.

So we must draw our life to live; and so, day by day, consciously or unconsciously we do draw, either upon the powers of those unplumbed depths of darkness which constitute the lower nature, or upon those yet greater forces of the divine light and radiance of the higher nature, — the infinite powers of the spirit, radiating from the hierarchy of heaven as light radiates from the suns of space. To one or the other, man opens and yields himself, now moved by good, now swept away by evil, held in duality, in passivity and inertia, confined to the finite, — till he learns the lesson of the seed, which is likened unto the kingdom of heaven, which responds to both, but makes its response selective and *creative*, transmuting the evil into good, drawing forth the power that is buried in darkness and turning it to the light; uniting both with the moisture of water and the breath of air which pertain to its own plane, and building from all its upward growth in obedience to the divine plan that lies within its nucleus.

Do we, I wonder, realize anything of the potency of these powers? We can see something of their effects if we care to look. The record has been written large in the history of mankind again and again. We can read it in the Russia of to-day, and learn from it what it means to liberate those dynamic energies which lie just below the threshold of human life — the self-moving demoniacal forces of envy, jealousy and hatred, of fear and falsehood, of lust and cruelty, torture and murder; the powers of unreason which drive men mad, and hurl them to their own destruction, causing them to destroy in one mad orgy the half of what civilization painfully acquired through the ages. By far the greater part of it was unconscious, mere *mediumship*. But not all was unconscious. There were those who knew what they were doing and whose knowledge gave them power. They had studied long what to do and how to do it. They had

deliberately chosen their part and prepared themselves to act it. They waited only opportunity, and when it came they seized it. They deliberately invoked the powers of darkness, deliberately opened the gate to all the host of demons who throng the nether world. It is they who are now Russia's rulers. By their acts they ceased to be human; and a brotherhood of humanity has no place for them, until, with the blood of their victims, the divine alchemy transmutes and transforms them through all the lower kingdoms back to the estate they threw away.

But on the other side we may see as clearly, if we will, the action of the powers of light in the heroism to which innumerable human souls were lifted in the Great War. The call of duty, the crying need, the pressure of circumstance — which is the pressure of God's hand — touched some secret spring within a man's nature and its walls fell away, opening him to an influx of divine power which swept him forward to heights of heroic valour of which, in himself, he could not have conceived. At such times, so animated, men moved careless of pain and mortal wounds, in a splendour of self-abnegation of which they were alike unconscious and personally incapable. Why? Because there the door had been opened, and the infinite powers of the spirit let loose. Because there men responded to the spirit, and so lived with its life. Often it was unconscious, mere mediumship, as I said before. But it was not always unconscious. There were those who were not mediums but *mediators*, who reached up consciously to the divine source of inspiration and of power, and who deliberately sought to make it operative in their own lives and in the lives of their fellows; who, also, had for long prepared themselves, long striven to fit themselves to do what they there did. If any human agencies can be said to have won the war they are these *mediators*, who added to the power to respond the power of *conscious invocation*.

It is this power which differentiates man from all the other finite forms of life. It is the power by which he may transcend himself and rise above the finite world, which is dominated by inertia, to the infinite world of the spirit where all is vibrant with inner vitality and moving with its own inherent energy. This power of consciousness is ours to-day—the power to become *conscious mediators*, drawing down into our own lives and into the life of the whole world, the infinite, transforming energies and divine wisdom of the hierarchies of the Spirit; for like can call to like across the depths of time and space, from pole to pole, from the nadir to the zenith, from the little to the great, and though these divine powers far transcend our human finiteness, yet are they immanent in the nucleus of what humanity has been and is to be. This is our most precious heritage, making us, in literal truth, the inheritors of the ages, the trustees of humanity's hope. Let us treasure and use it as such.

And so, even though we should be, in the eyes of a stranger, insignificant and small, even as a grain of mustard seed, let us cease to look upon ourselves with the eyes of strangers, ignorant of our origin and our destiny. Let us cease to act as strangers at our own doors, but entering into our inheritance, let us strive, in all humility, to see ourselves as the Lodge sees us, as the recipient of their gifts to us, as the inheritors of their achievements, as the nucleus of a universal brotherhood. And let us gratefully and gravely take up the responsibility which is ours.

Mr. Perkins' motion that the Chair appoint the usual three standing Committees was seconded and voted. The Chair made the following appointments:

Committee on Nominations

Mr. Charles Johnston, *Chairman*
Mr. George Woodbridge
Miss Hope Bagnell

Committee on Resolutions

Mr. E. T. Hargrove, *Chairman*
Mr. Acton Griscom
Mr. J. F. B. Mitchell

Committee on Letters of Greeting

Dr. Archibald Keightley, *Chairman*
Dr. C. C. Clark
Mrs. M. F. Gitt

The Reports of Officers were next called for, and Mr. Johnston, reporting on behalf of the Executive Committee, said:

Report of the Executive Committee

Mr. Johnston: Mr. Chairman and Fellow Members: Happy is The Theosophical Society in the year when it has very little history. That has not always been the case; but, happily it has been so this year; we have had no crises or major disturbances. There are events which are not destructive but constructive, and the Executive Committee has to record one such, which really marks the close of a period. In the report of this Committee a year ago, something was said about the situation of certain Branches outside this country. On one such situation, I shall ask another member of the Committee to report in detail. But I shall try to outline, for the benefit of many new members, the way in which the situation arose which is now being happily adjusted. That will make clear the present situation and perhaps something of the past history of the Society during a very eventful period as well.

Founded in 1875, The Theosophical Society entered, about 1894, a period of storms of exceptional violence. Following the line of thought that Professor Mitchell suggested, one may say that the great forces which he indicated were trying to shake the nucleus from its firm centre. The result was an external fractioning of The Theosophical Society. That was the period in which the many national theosophical societies came into being. The Theosophical Society in America took that title at the Boston Convention of 1895, because those who adhered to Adyar had, in fact, receded from the true principles of Theosophy, and it was necessary that the parent Society, founded in America, should affirm the fact that it represented the original impulse, the true principles, of the Theosophical Movement. The same sifting process acted throughout the whole field of Theosophical activity; as a result, national societies or branches took form in England, in other European countries, and in South America. Presently the process of reintegration began, and a memorial of that period is found in the fourth By-Law of our Constitution. This By-Law provides that "in the event of any organization, person or persons, outside of America applying for affiliation with or membership in the Society, the Executive Committee shall prescribe the manner in which the same shall be accomplished, and shall have power to adjust the dues." The process there indicated in due time established closer relations between The Theosophical Society in America and the national societies or branches in other countries. The next step would naturally be a thorough reintegration. One aspect of this, I shall ask Mr. Hargrove to report to you. This is the major subject of the Executive Committee's report.

The minor subject of the report overlaps that of the Secretary of The Theosophical Society. It may be described as an interweaving among the Branches, and the establishing of threads of connection with isolated members. A twofold effort has been carried out: to bring about a stronger flow or circulation of spiritual force and understanding among the Branches; and at the same time to establish lines of force between the heart of the Society and the isolated member. I shall ask Mr. Hargrove to report on the situation in England.

Mr. Hargrove: Mr. Chairman and Fellow Members: I do not find much to add to what Mr. Johnston has said. You will have seen in the Theosophical Quarterly of last January, under T. S. Activities, the report of the Convention of the British National Branch of The Theosophical Society, which was held at Newcastle-on-Tyne, on September 18th, 1921. And you will have noticed therefore that the following resolution was proposed by Mr. Lincoln, seconded by Captain Graves, carried unanimously, and afterwards signed by all the members present: — "Resolved that the British National Branch, as such, cease to exist, and that in future each Lodge would describe itself as the . . . Lodge of The Theosophical Society." That means that instead of a separate British Branch of The Theosophical Society composed of the group of lodges in England, we are now once again a single Theosophical Society with lodges or branches in England on exactly the same footing as the New York Branch, or any other Branch in the United States. This was certainly a very important step in the life of the Society, and in the life of its work in England.

It is true that one or two of the English members were inclined to say, "Well, I suppose that means that we are swallowed up by America." But you know there are worse fates than to be swallowed up! Everything depends upon who or what swallows you! Some people

might say that I have been swallowed by America, — others, that I had swallowed America, — although, so far as that is concerned, I had to! You must, if you live here! Seriously, however, I cannot think of any better fate than being swallowed up by The Theosophical Society. Who was it who said, "The zeal of thine house hath eaten me up"? We are not speaking of annihilation, of Nirvana as some missionaries interpret Nirvana, but of a real swallowing up. And I would suggest to any of our good friends over there who may still be inclined to be fearful, that they should change the phrase, "swallowed up by America," which is not fair, and think instead of the one Theosophical Society; and should say to themselves, "It is not something to regret; we must necessarily desire above all things that we be swallowed up by the Society." I mean, of course, that society of which Professor Mitchell spoke to us this morning. Ideally speaking, that is what ought to have happened long ago, and if a Branch in this country or anywhere else begins to think of itself as something separate, something having a life independent of the Society as a whole, that Branch should recognize this as a fault and not a virtue, and should set to work to acquire that spirit of solidarity and unity, without which we separate ourselves and in that way cut ourselves off from the inspiration of the Movement as a whole. The large majority of English members, I am sure, recognized that this amalgamation of the Society as a whole was a step forward and not backward, an opportunity and not a handicap. Headquarters in this country, I know, has done everything possible to extend a hand of greeting, and to make the members in England recognize that they are closer than ever to the heart of the work.

What the Movement needs there, as everywhere, is to push its roots more deeply. In the past there has been too much concern about increasing the membership, too much concern about propaganda. Propaganda will take care of itself if each individual member will realize that the future of the work depends upon his own growth into Theosophy. We should think of that Ashvattha tree that is spoken of in the *Gita*, with its roots above and its branches below, drawing sustenance from above, spreading outwardly below; but incapable of growth, incapable in any case of fruitage — and leafage without fruitage is not what we want — unless its roots reach to the heavens. And so the future of the work, there or anywhere, depends ultimately, in my opinion at least, upon the number of disciples that the membership develops. What would be gained if all of England at this moment were converted to a belief in Reincarnation and Karma? You would not change the nature of the people an atom. You would not change, you could not change the character of the people by a hair's breadth. You would put one dogma in the place of another. That is all. And therefore propaganda as sometimes conceived — the propaganda of talk — is not what is needed. What is needed is the realization that only by incorporating Theosophy in the will is outer growth desirable or safe, or in the real sense, possible. Now I am sure, as I have said, that the large majority of members in England realize that to the full, and that therefore, if for no other reason, they recognized their opportunity when the Society as a whole drew them closer to itself. Because no man can grow alone. Every member of the Society is dependent upon his fellows, is dependent upon the life that he draws from the centre of the Society, which is the centre of Theosophy, which is the Lodge.

On motion made by Mr. Auchincloss and seconded by Mr. Mitchell, the Convention voted to accept the report of the Executive Committee, with thanks to the Chairman of the Committee and to Mr. Hargrove. The next report was that of the Secretary.

Report of the Secretary T. S. for the Year Ending April 28th, 1922

Branch Activities

Were it possible, I should like to reflect to you the glimpses of our different outposts that come through the Branch reports and the year's correspondence. None, let us say with profound gratitude, are satisfied with what they have done for the Movement. Yet, as one reads these reports, one cannot fail to recognize the presence of *life*. Not the life of the ordinary association, based on common likes and ambitions, — but a life from above that broods over those little groups because they are serving, not themselves, but the Great Lodge.

Willed effort, purposed devotion, determination to serve, — these are the characteristic marks of the year. Those who have made the most intelligent effort have the most to harvest for the Movement. One of the gratifying features of the year has been that seed which appeared sterile has sprouted. Branches which had wistfully ministered to visitors, year after year, have now had the reward of seeing them apply for membership and set to work. Such ought to prove good recruits, for at least they should know us as we are, — while new recruits occasionally make the mistake of expecting that every T. S. Branch will consistently maintain an ideal attitude, overlooking the fact that they, themselves, might be very much out of place in such company.

It has been gratifying also to note the new sense of solidarity in the English Branches, and a closer touch with headquarters, as well as a new impetus. They made a sacrifice, in relinquishing their national organization, — taking the same status as all other Branches. The reward of whole-hearted sacrifice appears to have come to them in new life and opportunity.

Certain Branches whose membership is widely scattered have tried, with success, making definite assignments for Branch reading — each member contributing, by letter, questions or comments which are then sent the rounds, and serve to illumine the study for all. Other Branches have corresponding members. That plan, which had already been tried in America, was proposed to members in England by the Executive Committee. The response has been enthusiastic. Each one of the older Branches there has now taken in some unattached members, and the Branch Secretaries are keeping those distant members in touch with the Branch work.

There is another significant element in certain reports — a greater sense of collective responsibility. Some express it as the need for concentration in their own ranks; others speak of definitely striving to maintain that unity of heart which alone will enable them to be of service; others speak, quite simply, of preparations for the training of those younger members who will succeed them.

The Theosophical Quarterly

The reports show a constant increase in the use made of the QUARTERLY in Branch meetings and in Study Classes. Perhaps another year more Branches will try the experiment of putting the magazine into the hands of their regular visitors, with advance announcement of the points to be covered. While the enthusiastic commendations of the QUARTERLY leave nothing further to be desired in that direction, it appears to your Secretary, that some return current ought to flow from the membership of the T. S. back to those who produce the magazine. That would mean *giving* — and what have most of us to give to those who make the magazine what it is? Much, I suspect — just because we are where we are; because the current that flows from them to us must have its return, however poor and diminutive at the start. Better *use* of the magazine is one phase of a return current. There must be other very natural ones.

New Activities

One of the new activities of the year came about in the natural, incidental manner which one comes to associate with Lodge guidance. The New York Branch had the good fortune to get a very comprehensive Syllabus for the year's work. It was suggested (by Doctor Keightley, to be exact) that this was too good to be restricted to local use. So copies were sent to each Branch. Some promptly adopted it as their plan of study, seeing the advantage to all of unified effort. One Branch, in England, wished to know what was said on those topics; notes were taken for their benefit. Then the Executive Committee designated the Assistant Secretary T. S. as recorder. After each meeting, she sends a digest of the addresses to the English Branches, and to several other Branches which have asked for it. All the reports received from these Branches speak with the most sincere appreciation of the impetus which their Branch work has thus received. [A letter just received from Venezuela speaks of excellent reports they have had from one of their members who is temporarily in New York.]

The generous subscriptions to the "propaganda fund" at the last Convention, and since, have made it possible to send specimen copies of the magazine, without charge, to all interested inquirers; also, regularly, to all libraries asking for it.

Special Convention Day meetings are held by several Branches. Their object, they say, is to unite themselves with the Society in action; to send all the reinforcement they can, and to receive the new life poured out by the Lodge.

One Branch, none of whose members ever saw Mr. Griscom, has instituted a memorial meeting, held in December, at which his immense contribution to the Movement is gratefully reviewed and commemorated.

One Charter has been issued, for a Branch at Gateshead, England. The members there followed a course that is to be commended. First they held meetings, to test out the quality of the interest; then when additions came, they organized and applied for their Charter. In several other quarters a similar plan is now being tried.

Members-at-Large

Not long ago, a member of the Executive Committee remarked that this seemed to be the era of members-at-large, their time of great opportunity. How, I have been asking myself, is it possible for this Convention to pass on to our isolated members its appreciation both of the difficulty of their position and of the doors to great usefulness which are open to them? Most of the members here present are in Branches, and know the stimulus to renewed effort received through Branch associations. What should *we* accomplish if we were alone, pioneers, required to find the means to sustain ourselves and to be fruitful, in a country that is outwardly hostile or undeveloped? All members of the T. S. are expected to seek the gift of tongues; not eloquence, but that discriminating sympathy which speaks to each man in his terms, and broadens for him his own faith. The member-at-large is forced to learn this lesson. He often finds that nobody wants to hear about Karma and Reincarnation — even though knowledge of them has remade the whole of life for him. Perhaps this means that he was set in those surroundings not to expound Theosophy but to show, first by life and then by word, some of those deeper meanings of the religious forms he finds about him to which his Theosophy, if he understands it truly, is the key. Or perhaps he is to learn to be the heart of his little community, sensitive to the real needs of others, striving constantly to keep true to his own centre that he may know what Masters want and may serve them aright. There are many possibilities — and being a T. S. member he need not consider and ponder them alone. He has open to him, through the Secretary's Office, the experience and judgment of the older members. Never was there a university in which knowledge was so freely and discriminatingly given. Would that those isolated members who are in earnest might believe this in literal fact, and seek such help. It would not be permissible to present this appeal — for indeed I mean it to be such — had there not been response, already. A simple letter of friendly inquiry was sent out from Headquarters to members not recently heard from. Your Secretary had no idea whether some of them were, theosophically speaking, dead or alive. *Alive*, was the response in most cases. It makes one's heart glow to recall some of those letters from isolated members who for years had had no contact with their fellows, yet had kept their lamps burning (drawing their supplies largely from the QUARTERLY) and were desirous to be of use in the Movement. Still with all that splendid courage and persistence, many of them are fully persuaded that for them, as they are placed, there is no way to help in the Movement; things must always go on as they have gone. What might they not accomplish if their devotion, their experience in living the theosophic life, could be rightly directed, could be harnessed, and so set to work! But in the world to-day there are only a few among many millions who have had the advantage of theosophic teaching. Should not those few, in all humility, ask and keep asking, — How can the Movement use me? What do I need to learn before I can be set to work? Such questions, if persistently sent in, would have to be answered. There is training to be had; there is need of trained workers.

P. O. Box 64, which visiting members sometimes propose to visit, stands as the entrance to several departments of the work. The addressing of magazine envelopes has again been done by Mrs. Helle, Miss Hascall, and Miss Goss; Mrs. Vaile has the subscribers for her portion; the book orders are put up by Miss Lewis and Miss Graves; Miss Youngs is cashier, while Miss Wood and others have regular "chores." The Secretary wishes to thank these members most cordially, on your behalf, — also the officers of the Society, whose experience the Secretary is permitted to have the great pleasure of transmitting to members who need and desire it.

At eighty-five, your Secretary-Emeritus is taking a rest from the routine work of the Office. She will always be delighted to receive letters from old friends in the Society. But let them be letters which need no other answer than the immediate one that will go from her generous, responsive heart. Until long after eighty she carried on the Secretary's work in such a manner that many of our isolated members say they look forward to seeing her, face to face, beyond "the change that men call death."

Respectfully submitted,

ISABEL E. PERKINS,
Secretary, T. S.

Mr. La Dow moved, Mr. Miller seconded, and the Convention voted the acceptance of the Secretary's report, with thanks. The Chairman then read the following greeting which Mrs. Gregg sent to the Convention:

"Greeting and blessing and love to all members in Convention assembled. I want to assure you and *all* our members that I shall be with you in spirit on Convention Day; also that I shall do what I can to aid in the Theosophical Movement, in every possible way. I am comforted to know that 'they also serve who only stand and wait.' Again I would send my love to each one and would assure you of my devotion to our Cause."

MR. PERKINS: Those of us who have had the privilege of meeting here, year after year, always look forward to the happiness of seeing Mrs. Gregg, and of getting that little, shy smile of greeting which was always waiting for us. I know this Convention wants to send its love to Mrs. Gregg, and I hope the Convention can send her some flowers, to tell her of the love our hearts are sending out to her. During all these years she has laboured so faithfully; she has been a true mother to our far-off members. She kept in touch with them, kept the life-current of the Society flowing to them, made them feel the reality of their membership, when often they had no other way of feeling it. I should like to have flowers go to her to express the love of the Convention for her.

MR. WOODBRIDGE: One of the great Masters has said that we tend to think in worn grooves, and that it takes courage to fill them up. It takes courage to think of our Secretary as eighty-five. I had always thought of her as the spirit of youth. I am glad Mr. Perkins suggested that our greeting should go in the form of flowers, for the spirit of purity and devotion and sacrifice that flowers typify, in giving up their life, seems a fitting means of expressing our love.

THE CHAIRMAN: I am quite sure there can be but one opinion in regard to this motion, but I shall put it to the vote so that all present may have the pleasure of recording their feeling. [It was unanimously carried.] The Chair appoints Mr. Perkins and Mr. Woodbridge, a committee of two to carry into action their very happy suggestion. The report of the Treasurer being next in order, I shall ask Mr. Johnston to take the Chair.

REPORT OF THE TREASURER OF THE THEOSOPHICAL SOCIETY

PROFESSOR MITCHELL: I should like to say at once that it is a happy report. I want to remove your fears and establish a sense of ease as soon as possible. You will see as I read the report, that the dues for the current year represent the smallest item in our list of receipts. There are special contributions of $500; general contributions of over $550; subscriptions and donations to the QUARTERLY of over $650; and our Propaganda Fund, over $1400. It is in such contributions that our credit balance originates, for there is little chance of decreasing our disbursements. The large item is one from which we all gain immeasurably, — the printing and mailing of the THEOSOPHICAL QUARTERLY. Beside the pension of $240, the other expense items are for the postage and stationery used by the Secretary's Office and the Treasurer's office. When one recalls the list of helpers whose constant assistance was recorded by the Secretary T. S., and sets over against this volunteer corps, the multitudinous duties that in the ordinary magazine require a staff of well-paid assistants, — it is interesting to note that the expense of carrying on this work for our magazine was $3.75. All the other expenses of the Society's work for the year appear in that final item, — miscellaneous, 50 cents.

APRIL 28, 1921 – APRIL 27, 1922

Receipts		*Disbursements*	
Current dues	$468.61	Pension	$240.00
General contributions	564.14	Printing and mailing the THEOSOPHICAL QUARTERLY (4 numbers)	2365.36
Special contributions	500.00	Expense of Subscription Department — THEOSOPHICAL QUARTERLY	3.75
Propaganda Fund	1475.00	Stationery	48.38
Subscriptions and donations to the THEOSOPHICAL QUARTERLY	657.28	Postage	71.15
	$3665.03	Miscellaneous	.50
1923 Dues prepaid	155.84		$2729.14
	$3820.87	Balance April 27, 1922	1547.87
Balance April 27, 1921	456.14		$4277.01
	$4277.01		

Assets		*Liabilities*	
On deposit Corn Exchange Bank, April 27, 1922	$1559.87	April issue of the THEOSOPHICAL QUARTERLY	$559.19
Deducting outstanding checks uncashed	12.00	1923 dues prepaid	155.84
			$715.03
		Excess of assets over liabilities	832.84
	$1547.87		$1547.87

HENRY BEDINGER MITCHELL,
Treasurer, The Theosophical Society.

April 27, 1922.

You see, it is a very satisfactory report, particularly if we can hope, as was the understanding and intention when the propaganda fund was established, for subscriptions to it each year. Let us remember, however, what was said last year, that the Society does not wish any member to subscribe for more than he or she can do, in the just proportionment of other expenses and with the reduction of income which very many people in these days have to face. If we are to continue the magazine at its present low rate, we must rely upon donations as we have always done, and we therefore hope that the subscribers to the propaganda fund of last year may be willing to renew their subscriptions this year, increasing or decreasing them, as may be. Before I close this report, I wish to extend my thanks, and trust you will extend your thanks, to the Assistant Treasurer, Miss Youngs, who has done all the work, to whom this report is due, and to whom our very grateful thanks are due.

MR. JOHNSTON: While reporting for the Executive Committee, I said there were no crises in our history this year, but I think the fact that we have a balance, a substantial one, running into three figures, *is* a crisis! When I heard the Treasurer say, "But against this balance we have also this liability," I once more breathed familiar air.

Dr. Stedman moved, and Mr. Acton Griscom seconded, the acceptance of the report and the hearty thanks of the Convention to the Treasurer and Assistant Treasurer. This being voted, Professor Mitchell resumed the Chair.

MR. J. F. B. MITCHELL: If it is in order, in connection with what was said about the propaganda fund, I should like to ask if the time is near at hand when the price of printing books is getting down to the point where we can hope for reprints from the QUARTERLY. There are a

great many series of articles that I, for one, have been looking forward to having in book form for many years. During the war, prices were high. I am in hopes that if the propaganda fund comes up to the figures of last year, we may look forward to the publication of some of these articles in book form.

THE CHAIRMAN: The suggestion is one which the Book Department and the Executive Committee will take very seriously into consideration. I quite agree that there is a vast supply of material in the QUARTERLY which it is desirable to put into available form. The Secretary tells me, however, that whatever else may have come down, the item of labour, as represented in all phases of bookmaking, has not come down. Our next business is the report of the Committee on Nominations.

REPORT OF THE COMMITTEE ON NOMINATIONS AND ELECTION OF OFFICERS

MR. JOHNSTON: The Committee on Nominations presents names for two members of the Executive Committee, for a Treasurer and Assistant Treasurer, for a Secretary and Assistant Secretary, — six names in all. Members know, I think, that the Executive Committee consists of six members, and is built on the plan of having two of them go out of office each year. So at any time there are four members in office, and being a majority, this provides absolute continuity and stability. Besides this principle of rotation, we have another very excellent principle, — that is, when you get a good man do not let him go. On the basis of that principle, we nominate Dr. Keightley and Mr. Perkins to serve for three years on the Executive Committee, succeeding themselves. The same principle applies to the nomination of Professor Mitchell as Treasurer and Miss Youngs as Assistant Treasurer; and of Miss Perkins as Secretary and Miss Chickering as Assistant Secretary.

MR. WOODBRIDGE: The Committee feels that it has been so successful in expressing the real desires of this Convention that I would move that the Secretary be empowered to symbolize this by casting one ballot for all six nominees. [This motion was seconded by Mr. Acton Griscom; and the Secretary of the Convention reported that the ballot had been so cast.]

CAPTAIN HAMLEN: I notice in that report no mention whatever of rent. That conveys to my mind that we owe somebody a very enormous vote of thanks for the quarters in which we are meeting. I have asked two members of this organization, and they do not seem to know. May I ask who it is?

THE CHAIRMAN: That question would be a little difficult to answer, publicly. But we may say that as a Convention of the Society, the Convention owes its presence here to-day to the fact that the New York Branch is able to offer it the hospitality of this studio.

On motion made by Mr. Acton Griscom and seconded by Mr. La Dow, the Convention adjourned until 2.30 P.M.

AFTERNOON SESSION

When the Convention reconvened, at 2.30 P.M., the Chairman called for the report of the Committee on Letters of Greeting.

REPORT OF THE COMMITTEE ON LETTERS OF GREETING

DOCTOR KEIGHTLEY: The Committee has received, and read with deep interest, a large number of greetings. Time will not permit me to read them all to you, but I hope that in the Convention Report for the July QUARTERLY, space will prove to be more elastic than to-day's time, and that these letters may all be represented there. I should like, first, to read you the message received from an absent member of the Executive Committee, Colonel Thomas H. Knoff, — and to precede it by a reference to his desire to be here which I am permitted to quote from a letter written by him to the Secretary T. S.

"Circumstances prevent me, as usual, from coming over to the U. S. A. and from attending the Convention. I suppose that I shall never have the opportunity to profit by being present at such an occasion. But I can join you in mind and heart, and partake in the spiritual strength and blessings bestowed on the Convention."

Doctor Keightley then read Colonel Knoff's greetings, followed by the letter from Mr. Julin of Arvika, Sweden, by letters from Venezuela, and by others, all of which are printed under "Letters of Greeting" at the end of this Report. The reading was interspersed with interesting comment on the work in different countries, as reflected in the letters. Also there was the following recommendation:

DOCTOR KEIGHTLEY: Your Committee would like to be permitted to step somewhat out of its prescribed line, and to make a suggestion, which grows out of the study of these letters. Would it not be possible to arrange to have the reports of the proceedings of the New York Branch still further multiplied, so that a copy could be sent to each Branch that wishes them? As the Branches in England say these records have been so helpful in uniting and stimulating their efforts, I wish that other Branches, and some of our isolated members also, might have the incentive and the encouragement of receiving these reports which emanate from New York.

THE CHAIRMAN: With Doctor Keightley's permission, I shall ask that this suggestion be referred to the Executive Committee, for more detailed attention than could be given it here. In addition to these formal letters of greeting, surely members have received other letters which are in their hands more personally.

MR. HARGROVE: Since I spoke to you this morning, I have received a letter from Mrs. Graves which more than confirms what I ventured to suggest, — about the feeling of the large majority of the members in England, and certainly of members of the Norfolk Branch, such as Mrs. Bagnell and others, regarding the step in advance taken by the Society in England. I do not think there could be a better, briefer summary of what I attempted to say this morning of the attitude of most of the members in England than that given by Mrs. Graves in the following letter:

NORFOLK, ENGLAND,
April 16th, 1922.

The Norfolk Branch of the T. S. has sent greetings through me, as its Secretary, to our fellow members in America, at the time of the annual Convention, and we are fortunate, this year, in having a delegate, in the person of Miss Bagnell. But I should like to add to what I have written, the expression of our great appreciation of the arrangement by which we, as a Branch, are now directly affiliated to the Headquarters of the Movement in America, and our gratitude for the advice and help that we have received, directly and indirectly, as a consequence of this. I think we are realizing that it is not the number of members, but the sincerity and earnestness and sustained effort of each individual, that counts, and in this connection we may take literally the saying of the great Christian Master, — "Where *two* or *three* are gathered together in My Name." In these days of apparent chaos and confusion and self-seeking, it is hard to see clear through the mists and waves of psychism and materialism. So much the more, I think, do we need to realize that it is a time for inner, and not for outer, work; that each of us should see to it that our own inner light is well trimmed and kept burning steadily; that we should strive unceasingly and faithfully to reach our ideal, the ideal of discipleship, with all that it means.

With the greetings of our Branch to our comrades, I am

Yours sincerely,
ALICE GRAVES.

THE CHAIRMAN: We have also a further letter from the Norfolk Branch which I should like to read at this time. [Printed under "Letters of Greeting."] It is a matter of gratification and a very real gain to hear these letters, bringing to a focus the power and force of the Movement which is manifest in so many different lines. Here is another letter in which the writer, a member of the Cincinnati Branch who was their delegate last year, explains her inability to be present, and expresses her regret. And again a letter from one of the Pittsburgh Branch delegates, Mrs. Danner, stating that Mr. Danner's sudden illness, from which he is fortunately recovering, prevented their being here to represent the Branch.

A vote of thanks to the Committee on Letters of Greeting was moved, seconded, and carried. The Chairman then asked Mr. Hargrove to report for the Committee on Resolutions.

Report of the Committee on Resolutions

Mr. Hargrove: Mr. Chairman and Fellow Members: On behalf of the Committee that you heard nominated, I have to introduce first the three customary resolutions:

I. *Resolved* that Mr. Johnston, as Chairman of the Executive Committee, be requested to reply to the letters of greeting. [Carried.]

II. *Resolved* that this Convention of The Theosophical Society hereby requests and authorizes visits of the officers of the Society to the Branches. [Carried].

III. *Resolved* that the thanks of the Convention and the Society be extended to the New York Branch for the hospitality received. [Carried.]

During the war and prior to the war, it was my privilege, as Chairman of this Committee, to introduce certain resolutions that bore upon the outstanding problems of that time; and it was objected, by certain former members in Germany, that this was subversive in so far as it committed the Society to opinions. They were mistaken about that, as they were mistaken about most other things. But I do not feel it necessary to-day to introduce a resolution that would attempt to epitomize the points which I would now venture to present for your consideration.

First, there is the hint about the flood, the deluge, that we discussed at one of the meetings of the New York Branch, early this winter. We know that the Biblical account was derived from the Chaldeans, and that in all probability it refers to an actual flood or deluge of water. But we know also that water, in universal symbolism, typifies the Astral Light, and it was pointed out to us that the Chaldean-Biblical deluge is typical of the psychic deluge which overwhelms different parts of the world at different periods of time. So we to-day, both in this country and in Europe, are experiencing a flood, a psychic flood, which has submerged the mind and the conscience of the large majority of peoples. It was explained to us that The Theosophical Society is expected to serve as an ark in the midst of this deluge, to preserve the ancient wisdom and the noblest traditions of the past from the destruction which otherwise would be inevitable. As members of the Society it is our duty to hold fast to all that is best in civilization and in life; to hold fast to the high standards that have distinguished men of honour from men without honour; to hold fast, in brief, to the eternal principles of Theosophy.

We can resist this psychic flood in two ways: by constituting within ourselves a nucleus of universal brotherhood in the true meaning of the words, that is, by forming within ourselves a nucleus of discipleship, that the tradition of discipleship may be preserved, and that, if possible, the living fact of discipleship may be carried forward into the future. The second way of impressing the world and of resisting this great tide of folly and of psychic sentimentality, is by striving in all things for right thought, followed by right action. As members of The Theosophical Society, reinforced as we are by those behind it and by the accumulated force of the Society itself, our thought, if clear cut and based upon sound understanding, will have an immense influence upon the unstable and cloudy emotionalism which passes for thought in the world around us. We have established and must maintain a steady centre of light. This light, which is truth, if only by the shock of truth — to which the world is unaccustomed — will in time reveal facts for what they are, apart from the glamour with which sentimentalism and materialism have covered them.

Right thought and right action, in the midst of wrong thought or of no thought, and of action that often is lunatic: this is what we must supply. There is one most important direction to which our thought has been turned, and where our thought ought to be clear cut and in accordance with the principles of Theosophy. Never, at any meeting of this Society or its Branches, can politics be discussed, but we ought most carefully to consider the principles which underlie policies, and upon which policies ought to be based, — principles to which most politicians are totally blind. Particularly is this true of international politics. As those who aspire to form the nucleus of a universal brotherhood of humanity, we must learn to see international problems in the light of theosophic principles. To do this, we must learn to interpret history in the light of theosophic principles.

History, as you know, is interpreted for the most part to-day in terms of economics, as if economics and the mere appetites of men controlled the destinies of the world. In the light of

Theosophy, what do we see? First of all, a spiritual purpose in evolution, and therefore in the evolution of nations. Second, we see that the evolution of nations, as of men, within the limits of free will, is guided by the conscious agents of divinity, — agents we call Masters. Masters work to perfect nations just as they work to perfect individuals, and the goal in both cases is the same, — is discipleship in ever-ascending degree.

Even the most enlightened among those who attempt to interpret history, outside the ranks of our Society, fail to see any purpose in it. They cannot, because they lack the light which Theosophy sheds on the problem. Gustave Le Bon, for instance, has escaped completely from the materialistic and economic interpretation. He insists that a nation is controlled above all else by its character, not by its intelligence, but by its character. He insists — and he is in no sense a spiritualist — the Japanese would call him a Shintoist — he insists that in times of crisis, nations are controlled by their dead rather than by the living, because nations act from their bones, as it were, or from deep-seated ancestral instinct. He compares nations with those among us — children and others — whose reasons at best are after-thoughts, even when their conduct has been right. Instinct governs, he says. It is deep-seated instinct, the product of ages of action, incorporated into the very fibre of their being, which accounts for the emotions, the excitements, the paroxysms and the decisions of nations in a time of crisis. Seeing truly up to that point, he fails none the less to discover any purpose in the life of nations, any goal toward which their activities should lead them. Theosophy alone gives the key, because Theosophy shows us that a nation is not merely an aggregation of individuals, but an aggregation which constitutes in itself a more or less permanent entity, a distinct and separate character. Some people would describe this entity as a soul, but that, in my opinion, would be misleading, because it does not follow necessarily that a nation has or is a soul, any more than it follows that a person has or is a soul. Just as there are elementals masquerading in human form, so also there are nations that are elementals masquerading in national form. You need look no further than Russia. Yet, because each nation is an entity, a character, you can set to work to understand that character, both higher and lower in many cases, just as you would study the character of an individual.

It follows also that it takes just as long to change the character of a nation as it takes to change the character of an individual. An individual can experience conversion when that individual, in spite of his many faults, is above all else a soul. And when a nation is developed to that point, it also may experience conversion. So far, however, not one of them has reached the stage at which conversion would be possible. Consequently, a nation is going to repeat itself, with only the smallest modifications, from year to year and from century to century; — it is going to remain true to type. It may be said without exaggeration, I believe, that it takes nearly as long to effect a permanent psychological change in a nation as it does to produce an anatomical change in a species.

What Theosophy reveals, then, is the life, the probation, of nations as entities, — each nation a character developing under spiritual law for spiritual purposes, and the goal, perfection! Not identity of nature and appearance, but just as strongly marked differences as we are told exist between Masters, the one supplementing the other, forming between them, the white light, the one light of the Logos.

Now let us see the bearing of these general principles upon immediate problems, or upon one of them in any case, that is, upon the international attitude toward France. It should not be supposed that members of this Society hold a sort of brief for France, or that we can be so foolish as to think of her as sinless. We know too well that France to-day is not only suffering for her sins of the past, but has not yet realized their enormity, — is inclined at times to be proud of them. There is the great outstanding fact of the French Revolution, with its hideous crimes, and the Republic which exists to-day as its aftermath. Truly, much to suffer for, much to expiate, — and no possible escape from the expiation, if only for the reason that a republic is limited by its own terms, and can produce only one sort of policy, namely, a policy based upon compromise. A republic is incapable, inherently, of acting on principle, because its conduct is regulated by a balancing of expediencies. We should know this from our own experience. Even supposing that instead of having to obtain the support of a majority in the Senate or of a

majority in the House of Representatives, it were necessary only to obtain the approval of three or four men, is it not evident that if these men had equal votes, it would be out of the question to secure unanimity of action based upon principle, unless all four men were detached to the point of discipleship? One of them would advocate this, another that, the third a modification, the fourth something else. The result perhaps would be representative of suggestions made by each, but it would be a compromise, and if anyone could doubt that the result must be a compromise, rather than clear cut action based upon principle, all that needs to be done is to look at the facts all over the world, from any of our Tariff laws to the Armistice and the Treaty of Versailles.

Fully aware, then, not only of how France has sinned, but also of how far short of ideal her policy is bound to be, it is both right and necessary that members of this Society should see things as they are, instead of through the discolouring glasses of selfishness, or of envy, hatred and malice. For what do we hear to-day on all sides? We hear that France is ambitious, militaristic, imperialistic, while anyone who knows the character of France; who knows what is in the bones of France, knows that France desires above all else peace, and that she desires it as we in this country do not know desire. We may think that we desire peace. England thinks that she desires peace, — not only thinks it, but assures Germany almost daily that peace at any price is now the desire of her soul. Yet both here and in England, peace is desired as food is desired by a man who had a good dinner last night, plenty for breakfast and for lunch, and who is certain of this evening's dinner. France, on the other hand, desires peace as food is desired by a man who is starving; who has had no breakfast, no lunch, and does not know where or how he will get any dinner, — worse than that, who cannot remember a day when he had really enough to eat. That is the way France desires peace — she desires it ravenously. And that is why France says, I shall not lay down my arms until I have made sure of it! My friends, France is right, not wrong, in her attitude. It would be criminal if she were to adopt any other. Her statesmen must think, not only of the convenience of to-day, but of the safety of the women and children of the future. To accuse her of imperialism, as this country accuses her, as England accuses her, is in flat contradiction of the truth, and is grossly unfair: and The Theosophical Society stands for the truth, for justice, for fair play.

Then we are told that France lacks the "international spirit." Well, how about this country? Are we in a position to accuse any other nation of lacking the "international spirit"! We refuse to have anything to do with them over there. Not for one moment do I suggest that in this we are wrong, but *are we in a position to accuse any other nation!* And how about England? For England also says that France lacks that spirit, — England, advocating the League of Nations! But if I know anything of England (and I think I do), just wait till Lenine or some international committee attempts to dictate to England, against the grain of her interests, how England must behave, — and then see! I do not blame England for that — far from it. I should not blame her if she were to tell an international committee that she would protect her own interests as she sees fit. But I do deeply regret that England should turn on France and accuse France of lacking the international spirit merely because France refuses to accept dictation at the hands of England. And — speaking for myself only — I say that England would never have done it, if she were not dominated at this moment by a clever but shyster attorney, cheap and vulgar, a demagogue who, at his best, was a mere medium for the will of England. Tragic indeed, that England should be represented by anything like that, incapable of acting on principle, ignorant even of the meaning of the word! And once more, the result is wrong, is unfair, and members of The Theosophical Society must set it right so far as lies in their power (and their power is great), by right seeing, by right thinking, — not by being unfair to England because others are unfair to France, but by being just, by seeing things as they are, and perhaps, incidentally, by recognizing that England's condition to-day is the inevitable result (I am going to be frank, because again I speak for myself only) — is the inevitable result of her democracy. For if a nation is governed by a mob, what do you get? Mob leadership; mob morals; mob lack of responsibility, — and sometimes mob crimes! And there are those who want to carry it yet further, and who talk delightedly about a democratic United States of Europe. Heaven defend us from a United States of Europe! Is there not confusion enough as

things are? Just think: what do we know about the United States of America? What does everyone know? A great country and a great people, if you choose. But behind our adjectives, what do we know? We know that in Congress the representative of one State trades his vote with the representative of another — says quite openly, Vote for my reservoir and I will vote for your harbour. There is no concealment about it. Different groups are formed to push particular interests: anything for votes! Now transfer that to the international field, and imagine the representative from Portugal trading his vote with the representative from the Ukraine, and so on round the circle, with the interests of America or England or France at stake! Nothing settled on principle, but everything on the basis of commerce, of trading votes, of expediency, — confusion worse confounded. If such a thing should happen; if the United States of Europe, or of the world, should materialize, it would come upon us for our sins, as yet one more nightmare through which we have to pass before the world wakes up on the other side. And when will it wake up? How long must we wait? How long must those wait for whom "the passage of Time is as the stroke of a sledge-hammer"? We do not know; but what we do know is that the world will not be saved from itself until it prays to be saved from itself. Here are men, some of whom, a few of whom, are supposed to be gentlemen, shaking hands and eating with the Bolsheviki — with creatures dripping with blood and foul with murder — murder of innocent women and girls, among hosts of others. Yet those same men, the willing associates of murderers, are governing Europe and are convinced they can do so satisfactorily; are convinced — worse than that, are able to convince others — that they are entirely equal to the task! As if anyone could be equal to it, who thinks himself equal to it! And from this insanity there will be no escape; there will be no salvation for Europe or for the world, until man at last throws up his hands and cries aloud, — "God, I cannot do it! I do not know how!" When he has learned that much, he will at least have made a beginning. Then let him pray and labour, labour and pray, that he may fit himself for the coming of the King. For when his desire is real and his prayer ardent and his labour has become a prayer, then someone from the Lodge itself may answer, who will rule as a King rules. Then, and only then, shall we have a government, worthy of men. There was a golden age. There were Adept Kings. That was long ago, in the innocence of the world, and man has lost his innocence. But he may win all back again with much more added. He may now enter knowingly upon that which before he enjoyed unknowingly. He may achieve a golden age; he may obtain the government of the wise. All he needs to do is to labour for it and to long for it, — as he will, when he ceases to be satisfied with himself and learns how great and dire is his need.

So we see something of the light that Theosophy throws on the evolution of nations — nations developing, struggling, failing, succeeding, very much as we, individuals, do, evolving toward a conscious discipleship, and attaining at last as the reward of their effort and in spite of all their failures, — government from above, the government of wisdom and of strength. Let us work for that attainment!

THE CHAIRMAN: The matter thus put before us is evidently not one to be formulated in resolutions, but rather in our own thoughts. Can it be elucidated in detail by discussion? Is there any discussion on the points which have been presented to us? Above all, is there objection? Is there question? Is there comment? If not, it would seem to me that a resolution to accept the report of the Committee is in order. [So moved and voted.] It may be well not to discharge the Committee with thanks as yet. There may be other resolutions to be referred to it. Therefore we will accept the report, holding in our minds the matters that have been presented to us, for consideration, and pass on to other business.

MR. WOODBRIDGE: There echoes back from what Mr. Hargrove said, his statement that Theosophy involves the spirit of fair play. I think every one of us hesitates to follow up what has just been said, yet it seems to me unfair that we should sit silent, merely because we feel that we have nothing to offer. From one point of view I have nothing to say, but I asked myself how the law of correspondences could be applied. How is it with the individual? When an individual becomes a democracy, he is either insane or diseased. As a concrete example, take an infected finger. Each one of us illustrates the principle Mr. Hargrove set forth. When we are at our best, we are ruled by an adept king. We have within us a fragment of the Lodge.

Each man can find proof in his best moments, that he is under the rule of an adept king. At his worst he is a Bolshevik.

THE CHAIRMAN: I am wondering if Mr. Hargrove would quote an ancient Arab saying which he quoted recently. [Mr. Hargrove found a pencil copy and handed it to the Chairman.] It reads: "According to Avicenna, the great Arabian adept, 'the soul is created for eternity, and the object of its union with the body is the formation of a spiritual and independent microcosm.' In other words, every human soul is intended to become the God of a universe."

I too find myself very hesitant to speak on this theme. Yet I do wish to remind the members of something which I feel is vitally important, and that is that they should realize the power which lies in consciousness, — the power which comes from simple understanding. There is much that needs doing, much more than we can do. The propaganda which began before the war, the propaganda of misrepresentation, of glamour, of evil, the propaganda which seems to have led in this country and elsewhere to loving your enemies and hating your friends, has not ceased. We find all about us a campaign of misrepresentation of our allies. We take great credit to ourselves that we would ask no indemnity from our supposedly beaten enemy. We would ask them to pay us not one cent for the expenses of the war. It was a noble gesture of forgiveness of an enemy; but there is no such gesture in the case of the debts of our allies who fought for three years for a cause supposed to be our own. All through the country there is now the same propaganda which held us out of the war; propaganda of misrepresentation, of suspicion, jealousy against our allies; the propaganda of subtle excuse for our enemies. And if we can do nothing else, we can perform a service in the world by seeing through that, by having here a real focus of consciousness; for there is no power greater than the power of consciousness.

MR. MITCHELL: I do not think I can add to what has been said, but I have got to indulge myself in the opportunity to try to follow on. It is such a gorgeous privilege to be here, and hear the things that are said, and have the light that is given here, — I think every one of us wants to stand up and do what he can to follow the lead. The Chairman spoke of the Lodge looking down on us, chêlas of the Lodge, Masters of the Lodge, watching the Society here. I was asking myself what it was they would ask of us. It seems to me the answer has been given in what has just been said. What is it that the world needs? We see all around us well-meaning stupidity. That is as bad as crime, or worse. There are, to be sure, well-meaning efforts to help here or there. We do ten thousand things from blindness, and do infinite harm, because, as Mr. Johnston said this morning, the world is morally and intellectually blind — blind because of the Karma of its own sin. That, as we have been told many times, is the worst of the penalties of sin. As we remember what has been said of the Masters forming the guardian wall, holding back the heavy Karma of the world, — they must do that in many ways, but one way we can all see is in holding back the blindness that would make still worse the psychic flood of which Mr. Hargrove spoke, still greater the darkness of the blindness. And here we have light. We hear the moral principles that the world needs above everything else, and it is ours to determine whether the light is to stay in the world or whether it will become a tradition and die out. Mr. Hargrove spoke of the need for disciples. What does that mean? That those who see the light, who are given the opportunity to see it, shall bring it down from the plane in which they see it as an ideal, and live it, show it forth on the physical plane. To give life to what we know as ideals, that those ideals may be made living things on earth which the Lodge can use, that they may spring up in the hearts and minds of other men, till the light may be communicated to the world, as many torches may be lighted from a single flame.

MR. MILLER: It seems to me that when we realize the extent of the psychic flood with which we are surrounded, and that we have light by which we can find our way out, — then, if we do not seize it, woe be upon us! We cannot be surrounded by all this wave without its affecting us so unconsciously that we are not aware of it. As *Light on the Path* says, we live and move and have our being in matter; our knowledge of it is instinctive. Therefore we must keep steady and be very careful to see to it that the evils which we see so prominently, so glaringly brought out to-day, are not reflected in ourselves. It seems to me that just as we all condemn the sitting down at table with cut-throats and murderers, so we should look at ourselves and see what the criminal in us is, with whom we are fraternizing.

MR. ACTON GRISCOM: Mrs. Graves wrote of the need for discipleship. Mr. Hargrove suggested that image of the tree inverted, with its roots in heaven. The picture that comes up in my own mind is of an army or, if you choose, a regiment, — a regiment with a magnificent tradition — with an *esprit de corps*, of which the *esprit de corps* of any regiment that we know in history is but the pale reflection. And members of that regiment, outposts of that regiment, are appealing to us. They want recruits. They are not appealing to all the world, but to you and to me. And they want us to understand something of that *esprit de corps* of theirs, so that we can become corporate members of that great fighting unit. As we look back on the history of this Theosophical Movement, there were very few of its members who were soldiers: Madame Blavatsky, Mr. Judge, the latter a lawyer, — and yet I wish I could quote correctly a sentence from the article called the "Elixir of Life." It is to the effect that if you wish to defeat an enemy, you must first break his confidence. You must destroy his self-confidence. What was it that Madame Blavatsky did? She broke the moulds of the world, the mental, intellectual moulds. She did her fighting not on the physical plane with guns, but on the moral, the intellectual, the spiritual planes. She broke open and threw into confusion the morale of science, the morale of theology. She was a splendid fighter, and the world to-day is an evidence of the extent to which her fighting was successful. Theology to-day, taking it by and large, is a chaos. Science is struggling for principles to unite its mass of facts. Men's moral standards which were codified, were broken open — the weak are now suffering for it, but perchance a higher standard, a higher moral code may be given to the world. That, perhaps, is an indication of some of the fighting that Madame Blavatsky did. We are not soldiers, but we can look to the example of those older members who are waging that fight to-day and are in the front rank. As this Movement goes forward, year by year, it seems as if more of the spirit of the ages might be garnered into it.

Egypt, long unknown to the western world, is now giving to us once more its treasures — treasures of art, of architecture, and let us hope something of its wisdom. The same is true of India. All the riches of the past are the common property of the world to-day. In our own more recent history, we find renewed interest in the works and doings of the men of the Middle Ages, of Dante for example. We find the example of a Roland, of a King Arthur, of the saints, all lying before us. It is the opportunity of the members of this Society who have some understanding, some interest in the law of cycles, of Reincarnation, of Karma, to make themselves familiar with these great traditions of the past, to give them point, force, life; and by so doing, to garner not only their wisdom, but their insight into the problems of to-day, — those problems and difficulties which Mr. Hargrove and others have so clearly set before us. There have been psychic deluges in the past. Mayhap we have taken part in them and lived through them ourselves. To-day, we recognize this psychic deluge in some of the glamour which is cast about politics, statecraft, religion, art. How can we face these things and see the truth through them? When a lie is told us, how can we recognize it as such? We cannot unless we study the records of the past, gather the wisdom humanity has accumulated in the course of experience, and so learn to face one after another of these problems ourselves, to take our own stand, — not to have to be told by someone in whom we have confidence, what the problem is, but to be able to find the truth ourselves, to see it and know it, and take our stand upon it with confidence. It seems to me that is something of the tradition, of the *esprit* of this *corps* of the Lodge that we are asked to enter. In New York Branch meetings, emphasis has been laid on understanding. There is the fight against the cloud in our own minds, the fight against our habits of thought, demanding perseverance, every one of the qualities of the soldier. As we listened to such an address as that made by Mr. Hargrove, holding before us a glimpse of the magnificence of the future, we should find somewhere within ourselves a desire to respond, to enter into that fight, and if it be a question of understanding, then we should demand of ourselves the discipline that is required to learn and to understand. We can read our poetry, look at pictures, even read the daily paper, asking ourselves what, as would-be chêlas of this Lodge, we can do to see and to understand, to see somewhat in the way chêlas see, to understand somewhat in the way they may be conceived to understand. The most magnificent of armies, the most splendid of services, requiring not the knowledge of a musket, not the range of a physical gun, but the

knowledge and understanding of all the powers of human nature, and back of those powers, all the powers of the divine and the spiritual which centre themselves in us and would make us gods in the universe.

MR. SAXE: I am reminded of *Light on the Path:* it is impossible to help others until you obtain some certainty of your own. This is one of the main truths which we learn and keep on learning. We get some understanding, and then a new event or occurrence will show us an entirely new angle. What we have been hearing brings new light on this particular point, and a new incentive for trying to realize it and act on it. And I think we are most grateful for having the truth brought to our attention as has been done this afternoon.

MR. AUCHINCLOSS: Real understanding, more of it, and how to get it. How to take that sense of the nearness of the Masters that comes at Convention time, taking it into our lives and making it live externally. Because unless we do hold fast to that sense of contact with the unseen world, we are going to be left working with a good motive and intention, but lacking entirely knowledge of the real meaning and purpose of things. We ask ourselves what difference it makes whether we really understand, — we have been told that our motive counts; then if our motive is right, is not the outcome all right? The answer to that is, the outcome is all right as far as it goes, but the degree of rightness of the outcome depends on the degree of effectiveness of our action, and that effectiveness in its turn depends upon the completeness of our motive, — the degree of understanding that we have back of our motive. Upon the extent, then, to which we understand the divine purpose and meaning that lies back of the things we are called upon to do, depends the whole outcome of our effort. We are automatons, or we are powers in a greater or less degree. We must try to make more and more a thing of everyday this sense of the unseen world, so that we may have at last something of the vision without which we cannot hope to stand to-day.

DR. CLARK: It would seem that this is part of the old Lodge tradition which the Christian Master was imparting to his disciples in the allegory of the vine and its branches. And his disciple, St. John, telling more about that tree of life, spoke of the branches and the leaves for the healing of the nations, and all manner of fruit was borne upon it. Certainly it would be fortunate for us, if that great opportunity for us of being a branch of the tree of life represented the truth about our condition. But we have made it so different. In the tropics there are trees that live not only from the parent trunk, but their branches send out roots to earth, and form an attachment there. From the branches of that tree, rooted in the spiritual world, from us as children of the Master, there have gone out roots of desire, rooted deep in the earth and drawing up from the earth that which defiles what comes down from above, until there has grown up a jungle of the giant weed of self. Our books urge us really to make for ourselves the path of discipleship, by destroying these giant weeds that have grown from the roots of desire which we have sent down to the earth below.

MR. LA DOW: Colonel Knoff's letter referred to the clouds of illusion with which we envelop the idea of divine life. There is a very ancient story which I apologize for telling, but it illustrates my point. It is of a lady and a little boy who were Christian Scientists. They were walking down a country road, and a goat came along the road, showing threatening signs. The boy was terrified. The mother reminded him that God is love and would not let the goat come after them. "Yes," said the boy, "I know it, and God knows it, but the goat doesn't know it!" I think if we remember that the goat is sometimes the symbol of Satan, we can apply the story to the present situation in the world and in ourselves. If the goat, if Satan, comes after us and attacks us, after all, it is not fair to blame God. I am sure that God would prefer that the goat would not butt us; yet I am convinced that to a certain extent God cannot help us, if we follow that particular line of foolishness. It is so certain that merely good intention and emotionally high motives can get us nowhere, can not give us strength to stand against the foe for an instant, unless we supplement them with wisdom, with ardour. The term wisdom there, must be relative. We cannot expect to have the wisdom of the gods now, but we can face in the direction of wisdom. We can act out the truths which we know to be the facts of the spiritual world. More damage has been done in the world by well-meaning idiots than by tyrants, just because of this lack of wisdom, this lack of recognition of facts. The power of

action belongs to the enemy, if he puts more force into his particular false concept, than we put into our right concept. It will be due to our weakness in this respect, if we succumb to the hosts of darkness, who are said to be wiser than the children of light.

MR. PERKINS: Mr. Hargrove has made it so much easier for us to understand what Mr. Judge meant back in 1893, at the London Convention of the Theosophical Society, when he said that a theosophical convention is not a place for bureaucratic discussion and legislation and politics, but a great meeting of the Lodge. We have been helped to-day to feel what Mr. Judge meant, and if this Convention is in fact a great meeting of the Lodge, then we are meeting in the Lodge. And what does that mean? For we must recognize, then, not only our blessing and our privilege, but the responsibility that Mr. Hargrove spoke to us of. And what do we know of those great souls who have brought us where we are to-day, to whom we owe every grain of gratitude, every particle of generosity, that are in us anywhere. Well, there is that old Hermetic maxim, Know thyself. And any man who has taken one single step toward trying to know himself, has learned one simple fact, that of himself he is not only nothing, but worse than nothing. If we have some little glimmering of the truth that in ourselves we are at least a little worse than nothing, and that any possible service we may ever be able to render to the Theosophical Movement will be on account of the light, the power and the understanding of the Lodge, then we shall know something also about those great souls who make up the Lodge itself. Surely, they must feel ten thousand times more than we can feel, that they are nothing, that they are only servants of those who stand above them and behind them, their own great Masters whom they in turn serve.

To-day our hearts are wakened and kindled, and there is gratitude in them, and we all want to have some way of expressing it. We know there is no way but one way, because those whom we would thank and serve with everything that there is in us, want no service for themselves and no thanks for themselves, except only the thanks and service which can be passed on to those above them and those for whom they have laid down life itself, — that is, the thanks and gratitude of real service. This means, in part at least, that we should not leave this Convention — for I believe one is not supposed to go from a meeting of the Lodge just as he came — should not go from this Convention without some deep and simple and firm resolution in our hearts and our individual wills, to do with steadiness and fire and zeal that which has been given to us to do. And each one of us knows what has been given to him to do: the things that come every single day in his life, which is the part of the battle front at which he has been stationed. We know that we can express our gratitude by the quality of the attack we make against the forces of democracy and misrule that come up above the horizon of our consciousness. That is one way in which this Convention can manifest itself in the heart and mind and will of those who have been present. And so I hope that for every one of us this Convention may register something new in the way of resolution, something that we shall hold sacred, as a vow is supposed to be held both by uncivilized and civilized men, something from which we shall not depart.

MR. WOODBRIDGE: This interests me in the light of the letters of the Master K. H. It seems to me we can go away from the Convention feeling that we can respond to the call of the Lodge. Master K. H. tells of someone being sent to multiply rice — not to create, but to multiply. Then there is the Western Master's miracle of the loaves and fishes, and in all the miracles it was necessary that the person should do something. So though our abilities are trifling, we can reach the goal Mr. Hargrove pointed out, by offering our work, our efforts, as if it were rice to be multiplied to feed the famished thousands.

THE CHAIRMAN: I might add that I hope our resolutions may include some desire and some determination to express the moral duty of being intelligent, not only of carrying things out, but of understanding things that we purpose to carry out. Unless there is something any member would say further along this line, I shall ask that we may hear from all our visiting delegates who are willing to speak to us.

MRS. REGAN: I really cannot say anything more for Hope Branch than I have said in past years, except that during the winter we have wakened to the necessity for more knowledge of theosophical principles, — a knowledge of Theosophy and also of the principles for which the

Society stands. Of course we have known this theoretically for a great many years. We have read it and looked up and said, — that is truth. But many of these things were just theories in a way, and a theory is dead and lifeless unless put into practice. So in addition to our Branch work — we adopted the Syllabus of the New York Branch, getting all our material from the QUARTERLY — for ten or fifteen minutes at each meeting we tried to understand what Theosophy is, and what our duty is as members of the Society.

MISS RICHMOND having presented greetings from Massachusetts, —

MRS. GITT said: I have been thinking of the turbulence in the world and its low moral standard. Judging particularly from the city in which I live, it seems to me the world never was as bad as it is now. What is going to reach people? The trials of the war have not done so. Their own trials have not done so. There seems to be nothing that will reach some people! It has seemed to me that the best way to reach most people is to try to get their view of things, try to see things through their vision, and then to have a compassionate heart toward them. This might do some good. I am convinced that the path of discipleship is unselfish service, and the door is compassion. If we can unite those two in our lives, I believe that we can have revealed to our consciousness every great secret in life. I believe it is our own fault if the secrets of the inner life are not revealed to us.

MR. VAIL: I can only express my great pleasure at being here, and my appreciation of the opportunity, and at the same time the wish that I had more capacity of availing myself of what is offered.

MR. PERKINS: Those lilies are setting us an example, standing about the pictures of the leaders of the Movement, who pointed the way for us, and who made it possible for us to be here to-day. They have gone forward, showing us the way. I wish we might follow the lilies, holding themselves up quietly there, and have a chance just to stand in memory of those whom we love and look up to and look forward to. [All present stood for a moment in silent tribute.]

The Chairman, finding that no other delegates would speak, stated that he would entertain a motion to adjourn the Convention. Mr. Woodbridge asked the privilege of proposing a vote of thanks to the Chairman and the Secretaries of the Convention. This motion was seconded and carried. The Chairman asked that with the motion to adjourn be coupled the dismissal, with sincere thanks, of the Committee on Resolutions, which had not been discharged. This combined motion was made, seconded and carried, and the Chairman announced that the Convention was adjourned.

ISABEL E. PERKINS,
Secretary of Convention.
JULIA CHICKERING,
Assistant Secretary of Convention.

LETTERS OF GREETING

KRISTIANIA, NORWAY.

To The Theosophical Society in Convention Assembled: A problem that seems to be most difficult to understand, even for those who have studied Theosophy for more than a decennary or two, is *Love*. In truth, they may have been thinking deeply over it, have meditated on it, perhaps, and so they feel sure that they have penetrated the mystery of Love; — that now they are fathoming it entirely. And so they talk of Love as something quite familiar to them.

Oh, poor, miserable "little ones." How can you conceive that which is inconceivable? Who ventures to say that he comprehends God who is *Love?*

So let us speak the truth, and humbly confess that our conception of Love is not Love itself, but a mirror only, more or less distorted by emotion and congenial appearances from the psychic world.

But our conception of Love can be altered, and is altering every day when we try to live up to our highest conception of it, at the same time trying to keep the Commandments of the Master. By so doing we grow into the likeness of the Master who is one with the Father. Then, and then only, we shall know the true nature of Love.

Friends, though these things are not new they never grow old. They can, therefore, be reiterated *ad infinitum*. So I suggest to those to whom it might appeal, that we should make it the keynote of our future aspirations eagerly to try to raise our conception of Love to the highest possible level, trying at the same time to make Love a living power in our lives.

With cordial greetings from your comrades in Norway, I am

Fraternally yours,

T. H. KNOFF.

ARVIKA, SWEDEN.

To the Members of the T. S. in Convention Assembled: We members of the T. S. in Sweden send all of you our warm fraternal greetings and good wishes.

Our outer work has been as before, with an open meeting every other week and our lending-library open once every week. The result of this work is as small as we ourselves are small and our endeavours imperfect.

The war between nations is ended — is it? But the war between classes goes on with the consequence of increasing poverty, want and other calamities. Perhaps it has been necessary that all this come to the surface, that it may be possible for all to see it as it is; but, seeing it, we must also remember the truth "Cavé" expresses thus: "All that God created was 'good,' and he created all things, — in heaven above and in earth beneath. . . . Therefore Nature in all her phases is divine . . . and in time filters even his [man's] evil to the sweetness of her own eternal purity." Yet, we are not there, and we believe that the further from "home" some seem to us to be, the greater is their need of help in the form of love and compassion.

Fraternally yours,

HJALMAR JULIN.

AUSSIG, CZECHO-SLOVAKIA.

To The Theosophical Society in Convention Assembled: The holy time of T. S. Convention is here again. We feel the urgent need to examine ourselves very earnestly and unsparingly and to give the Master, as it were, a genuine report of what we have done of *real* work for the Great Cause to which we have pledged our lives. So we feel how the Master is stirring up our conscience and asking us to answer as frankly and fully as possible questions like this: Have we truly developed strenuous efforts to put off something of the paralyzing barriers which are preventing us from being agile and forceful instruments in the hands of the Lodge Messenger who is caring for this domain? Have we done all we were able to pull off the shroud of lethargy which checks our effectiveness and whereunder we still have to suffer? What have we done of special sacrifices to make our branch a more living one, to make it a more dynamic spiritual centre? Were we careful to watch the dangerous reactions which we have to await because of the fact that we, before our conversion, indulged so very uncritically in typical German feeling and thought? Are we careful of the fact, that it does not suffice to look into the future only with hope, but that we must likewise develop an intelligent study of our moral and mental attitude and behaviour in the past, to have an understanding of the momentum we have created ourselves, and which we have to meet and to overcome?

We will be with you at Convention, in our thoughts and hearts. Our aspirations and prayers will ascend with yours, and we hope to share, again, in some degree, the blessings which will be the fruit of your common inner and outer efforts. We know we shall feel again your supporting help. I have to thank you very much for the sympathy you feel for us as a distant Branch, and to send you our heartfelt greetings.

I remain, faithfully yours,

OTHMAR KÖHLER,
Secretary, Aussig Branch, T. S.

NORFOLK, ENGLAND.

The Norfolk Branch of the T. S. sends greetings to the members assembled in Convention in New York. . . . Being so few in number, and living so far apart, we are unable to hold regular

meetings, but we are working on a plan of study and correspondence which we have found very helpful. We are studying Patanjali's *Yoga Sutras*, Mr. Charles Johnston's translation and comments, — a certain number each month. Each member writes notes on the study, asking any questions that may occur; these are sent round to all members, and answers to the questions, or notes on some one else's comments are added. The result is good, as new light is thrown on the subject by the different points of view of the members, and great interest is shown. In this way we feel that we are a united Branch, and with the help of the excellent notes on the T. S. meetings in New York, which we receive regularly, we are striving to attain to the Theosophical ideal of Unity and true Brotherhood.

ALICE GRAVES,
Secretary, Norfolk Branch.

NEWCASTLE-ON-TYNE, ENGLAND.

To The Theosophical Society in Convention Assembled: The past year, to a large extent, has been one of readjustment, and endeavour to realize, in a fuller degree, our new relationship to the T. S. as a whole. Since the last Convention of the British National Branch, when the various Lodges comprising that Branch became individual Branches, there has been a continual effort made by our members, to rise to a real sense of the importance of that step. Considerable progress has been made in that direction both individually and collectively, as is evidenced by a keener interest in our fortnightly meetings, and wider participation in their discussions.

In concluding our report we cannot refrain from expressing our members' heartfelt thanks, to the Executive Committee, and to the Secretary's Office for all the efforts put forth for our assistance during the past year, during a somewhat trying crisis in our lives as a unit of the T. S. May our gratitude be manifested in a deeper and fuller expression of that spirit of humility, and devotion to the cause for which we stand, than has been manifested in the past.

With earnest hopes for a successful Convention,

I am yours fraternally,

M. DOUGLAS,
Secretary, Newcastle Branch.

In a letter to the Secretary T. S., Mrs. E. H. Lincoln, of Newcastle-on-Tyne, says:

Everyone over here seems delighted with the reports of the New York Branch meetings. We had the fifth one read at our last T. S. meeting; it awakened a fine talk among the members present. . . . You will be very busy preparing for that great event — the Convention. We have always looked forward to it with hope and interest, and thought of you all, but a stronger link has been forged between us since the last one, and I find I cannot express in words all my hopes and wishes for this Convention.

WHITLEY BAY, ENGLAND.

To the Members of The Theosophical Society in Convention Assembled: The Whitley Bay Branch sends fraternal greetings and good will, and takes the opportunity of expressing gratitude for the hand of Brotherhood so freely extended by the Committee, since it became directly affiliated with Headquarters. The Branch members consciously feel the cementing of the bond of unity, and that we have taken a step along the Path to the Light. . . .

We have found the reports of the New York Branch meetings of great value, and as they are received, they are read to the members at the Study Class, or at the opening of our public meeting, and have helped greatly in our discussion, especially owing to the fact that the Adyar Society held two public lectures in the same room as we use (on a different night). This caused a good deal of discussion regarding the actual positions of the two Societies, and I found the

reports extremely helpful in explaining the difference of the teachings of the two societies to inquiring members, and prospective members.

Yours fraternally,

FREDK. A. ROSS,
Secretary, Whitley Bay Branch.

GATESHEAD-ON-TYNE, ENGLAND.

To The Theosophical Society in Convention Assembled: The members of the Branch at Gateshead send their sincere greetings. Our hearts will be with you during the Convention, and you have our best wishes for a very successful session, bearing rich fruit.

Fraternally yours,

P. W. WARD,
Secretary, W. Q. Judge Lodge.

CARACAS, VENEZUELA.

To the Members of The Theosophical Society in Convention Assembled: During the year which is drawing to a close, the activity of the Venezuela Branch has been dynamic and rich in results, — though these have often been silent and interior, not always visible from without. We observe a greater concentration in our Branch, and a corresponding blessing. If, outside, the struggle is fierce and violent, it is compensated for by the serenity and peace — that of quiet interior growth — which characterizes our ranks, — a splendid proof that the inspiration of our Movement is spreading more and more each day.

In this hour of need, when the world, in the midst of its troubled waters, sends up the cry for help, desiring a safe harbour and a sure anchorage, the Venezuela Branch hastens to the shore, well aware of the nature of the help needed. There is a sort of mental Hatha Yoga, so to speak, which prevails in the thought and tendency of our time, to which the Branch desires to oppose the Raja Yoga of applied Theosophy — practised in his own life by each member of the Society, to replace the lower by the higher.

If The Theosophical Society is the spiritual organ of humanity — as in reality it is — all of us members are its instruments. In this hour of glamour and of great need in the world, we are called to dynamic action, both interiorly and exteriorly, and to spread the contagion of right thinking.

The Law of Correspondences shows us that the persistently maintained vibration of a note will lift to the level of its tonic the heaviest and most inert mass. It is the faith which moves mountains. And, axiomatically, the present situation demands of us not only that we speak, not merely that we act, but mainly that we *be*. In order to remain a living and active member of the Society, it is necessary to-day, at least to desire to become a Theosophist; to exert oneself to the utmost to embody Theosophy in one's life. This is the beginning of true Brotherhood and Charity. And the Venezuela Branch is doing its best to accomplish, in this direction, the work which the Lords of Karma have assigned it. . . .

Toward the end of the past year, a newspaper in this city published an article, copied from another in Havana, defaming the revered founder of the Society, Madame Blavatsky. Fortunately, the same paper accepted from us an article in refutation. This served to re-establish the good name of our leader and of The Theosophical Society — the shoulders of the devil serve always as a means of mounting to Heaven.

We take this occasion to express to our comrades at Newcastle-on-Tyne, and to their supporters, our sympathy and congratulations on their attitude toward certain principles, which for a time seemed obscured and clouded, but which should be, in fact, well known to us all. . . .

Our own problem is very different in aspect. The work here is laborious. Latin America is full of theosophical dogmatism, spread by the Adyar Society. But time is on our side.

This year, on Convention day, we shall meet both morning and evening, as we did last year, at the same time that you do in New York. We shall be present with you in spirit. At that

memorable reunion, there was the greatest harmony: we felt ourselves actually present at the Convention. It was the first time that we had done this, and the experience was so indescribable that it was our unanimous wish to hold a reunion every year with you. . . .

JUAN J. BENZO,
Cor. Secretary, Venezuela Branch.

OCUMARE DEL FUY, VENEZUELA.

To The Theosophical Society in Convention Assembled: Dear Comrades: At the Convention, you will consider the Theosophical Movement in its relation to the spiritual progress of the world, and the steps it must take in the coming year. We take this opportunity to reiterate our feelings of adhesion to and deep sympathy with the principles which will evolve from the Convention. Please accept the cordial greetings of the companions in Altagracia de Orituco and Ocumare del Fuy; and may the Masters' blessing and inspiration descend upon you.

ACISCLO VALEDÓN,
Secretary, Altagracia de Orituco Branch.

SANFERNANDO DE APURE, VENEZUELA.

To the Members of the T. S. in Convention Assembled: The members of the Jehoshua Branch in Sanfernando de Apure send you all our hearty greetings. Our work goes on, as before, slowly and quietly, but the influence of the Theosophical Movement is spread far and wide. Those of us who believe in the spiritual basis of the T. S. and in the Masters, are conscious of the fact that *inner* progress is *true* success.

With renewed good wishes,

Yours fraternally,
D. SALAS BAIZ,
President, Jehoshua Branch.

LOS ANGELES, CALIFORNIA.

To the Officers and Members of The Theosophical Society, in Annual Convention Assembled: Dear Comrades: At this annual Convention, reports as to the condition and activities of the various Branches are made orally and by correspondence, in the same manner that corporate fiscal accounting is made annually, to determine the balance of an appreciable gain or an undesired deficit. As every member of The Theosophical Society becomes a collective unit in the Theosophical Movement, the gain or loss is dependent on each unit, separately or collectively at work or otherwise. Self-examination at this particular time will reveal whether or not you and I have given but mild mental assent, while others have been aggressively active, carrying us along with them to the benefits that we have not helped to earn. Are you and I workers or drones? If the latter, necessarily we have impeded progress to that extent. The way and opportunity to work is always at hand, if we are sincerely earnest, and have tried to fit ourselves to be helpful to others. There are hosts of people in the world who are spiritually hungry, who do not find what they seek in dogmatic religion or psychic counterfeits. We do not have to search for such people, as they will come to us if we have within us some of the spiritual fire to help. We touch elbows with them every day, and they are ready, but are we? Each of us can greatly profit by the saying of the Master Jesus, "Wist ye not that I must be about my Father's business?" Do we realize, though our inclination is too often to the contrary, that we are workers in the building of the Lower Mysteries? Are you and I sincerely desirous to work for those conservators of truth and ceaseless workers in the Divine Universal Plan — the Masters? The keynote of awakened life is work, in the unfoldment of God's plan, a real purpose of life; so let us be fair to those others and to ourselves, and stand square to the Theosophical Movement, and to the responsibility of the duties of our daily life!

Faithfully and fraternally,
ALFRED L. LEONARD,
Secretary, Pacific Branch.

SALAMANCA, N. Y.

To The Theosophical Society in Convention Assembled: Salutations and greetings to you all. This year has been one of marked success, and we feel that the Masters have been truly kind to us. We are with you in spirit in all that you do.

Fraternally yours,
(Miss) CARRIE HIGGINS,
Secretary, Sravakas Branch.

Letters of Greeting were also received from the following members, whose greetings have been gratefully acknowledged by the Chairman of the Executive Committee: Mr. and Mrs. A. Plisnier; Mr. Hermann Zerndt; Mr. and Mrs. Franz Willkomm; Mr. Oskar Stoll; Mr. Alfred Friedewald; Mr. Alexander Weiss.

NOTICE

The Quarterly Book Department receives frequent requests for early numbers of the QUARTERLY from members who wish to complete their sets of the magazine. Any of the following numbers which readers can supply from a possible surplus, will be paid for according to their present value, some being more rare than others:

No. 1; July, 1903
No. 3; January, 1904
No. 4; April, 1904
No. 5; July, 1904
No. 7; January, 1905
No. 8; April, 1905
No. 9; July, 1905
No. 10; October, 1905
No. 11; January, 1906
No. 15; January, 1907
No. 17; July, 1907
No. 21; July, 1908
No. 22; October, 1908
No. 24; April, 1909
No. 25; July, 1909
No. 27; January, 1910
No. 38; October, 1912
No. 46; October, 1914

Those who can spare any or all of these numbers are requested to send them, by Parcels Post, to the Quarterly Book Department, P. O. Box 64, Station O, New York. It is important that the name and address of the sender should be on the outside of the package.

THE QUARTERLY BOOK DEPARTMENT

STANDARD BOOKS

Blavatsky, H. P. Five Years of Theosophy	cloth,	$2.50
Key to Theosophy	cloth,	2.50
Secret Doctrine, The, Vols. I and II and Index	cloth,	
Theosophical Glossary	cloth,	3.00
Voice of the Silence	cloth, .85; leather,	1.50
Cavé. Fragments, Volume I	boards,	1.00
Volume II	boards,	1.00
Hillard, Katherine. Abridgment of the Secret Doctrine	cloth,	3.00
Primer of Theosophy, A	paper,	.05
Johnston, Charles. Bhagavad Gita	Translated, annotated; cloth,	1.25
	limp leather, India paper,	1.75
From the Upanishads	paper,	.50
Parables of the Kingdom, The	paper,	.50
Patanjali's Yoga Sutras	Translated, annotated; cloth, India paper,	1.25
Song of Life, The	paper,	.75
Judge, William Q. Bhagavad Gita	Edited; cloth, .85; leather,	1.00
Culture of Concentration	paper,	.10
Letters That Have Helped Me, Volume I	cloth,	1.00
Volume II	cloth,	1.00
Ocean of Theosophy	cloth,	1.10
Keightley, Archibald. Spiritual Life, The	paper,	.20
Theosophy as an Influence in Life	paper,	.20
Mitchell, Henry Bedinger. Meditation	paper,	.30
Talks on Religion	cloth,	1.50
Theosophical Society and Theosophy, The	paper,	.20
Sinnett, A. P. Esoteric Buddhism	cloth,	2.00
Occult World, The	cloth,	2.00
Walker, E. D. Reincarnation	cloth,	1.75
Idyll of the White Lotus	cloth,	1.35
Light on the Path	cloth, .85; leather,	1.50
Through the Gates of Gold	cloth,	1.20

The foregoing prices are now correct but all publishers make their prices to us subject to change without notice.

THE QUARTERLY BOOK DEPARTMENT,
P. O. Box 64, Station O, New York

Devotional: Bhagavad Gita; Fragments; From the Upanishads; Letters That Have Helped Me; Light on the Path; The Parables of the Kingdom; The Song of Life; Through the Gates of Gold; Voice of the Silence.

Philosophical: Abridgment of the Secret Doctrine; Five Years of Theosophy; Key to Theosophy; Reincarnation; The Secret Doctrine; Talks on Religion; Theosophical Glossary; Patanjali's Yoga Sutras.

Introductory: Culture of Concentration; Esoteric Buddhism; Idyll of the White Lotus; Meditation; The Occult World; The Ocean of Theosophy; The Theosophical Society and Theosophy.

The Theosophical Society

Founded by H. P. Blavatsky at New York in 1875

THE Society does not pretend to be able to establish at once a universal brotherhood among men, but only strives to create the nucleus of such a body. Many of its members believe that an acquaintance with the world's religions and philosophies will reveal, as the common and fundamental principle underlying these, that "spiritual identity of all Souls with the Oversoul" which is the basis of true brotherhood; and many of them also believe that an appreciation of the finer forces of nature and man will still further emphasize the same idea.

The organization is wholly unsectarian, with no creed, dogma, nor personal authority to enforce or impose; neither is it to be held responsible for the opinions of its members, who are expected to accord to the beliefs of others that tolerance which they desire for their own.

The following proclamation was adopted at the Convention of the Society, held at Boston, April, 1895:

"The Theosophical Society in America by its delegates and members in Convention assembled, does hereby proclaim fraternal good will and kindly feeling toward all students of Theosophy and members of Theosophical Societies wherever and however situated. It further proclaims and avers its hearty sympathy and association with such persons and organizations in all theosophical matters except those of government and administration, and invites their correspondence and co-operation.

"To all men and women of whatever caste, creed, race, or religious belief, who aim at the fostering of peace, gentleness, and unselfish regard one for another, and the acquisition of such knowledge of men and nature as shall tend to the elevation and advancement of the human race, it sends most friendly greeting and freely proffers its services.

"It joins hands with all religions and religious bodies whose efforts are directed to the purification of men's thoughts and the bettering of their ways, and it avows its harmony therewith. To all scientific societies and individual searchers after wisdom upon whatever plane, and by whatever righteous means pursued, it is and will be grateful for such discovery and unfoldment of Truth as shall serve to announce and confirm a *scientific basis for ethics*.

"And lastly, it invites to its membership those who, seeking a higher life hereafter, would learn to know the *path* to tread in this."

Applications for membership should be addressed to the Secretary T. S., P. O. Box 64, Station O, New York.